CATECHISM

—OF—

CHURCH HISTORY,

FROM THE CLOSE OF THE SACRED CANON UNTIL THE PRESENT DAY.

—BY THE—

REV. C. E. GARDNER,

OF THE SOCIETY OF S. JOHN THE EVANGELIST, COWLEY.

MILWAUKEE, WIS.:
THE YOUNG CHURCHMAN COMPANY,
1888.

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PREFACE.

This Catechism is intended to give to Bible classes and the older pupils in our Sunday Schools some acquaintance with Sacred History after the formation of the Church of Christ; to show the continuity of the Church to our own times; and to enable them to read with greater intelligence, larger Histories of the Church if they desire and have opportunities of perusing this most important study.

But while it is thus introductory in its nature, it is so arranged and interspersed with brief biographies that the learner may carry away with him a very fair knowledge of the subject.

As in the "Gradual Catechism" * by the same writer, "the questions are for the most part contained in the answers," so as to enable the history to read off as a narrative "without referring to the questions." But there is not the same attempt as in that manual, to be brief in the answers; for here, where the substance is matter of fact and not of doctrine and definition, there is no advantage in learning by heart. The pupil is required simply to gain the information contained in

* Jas. Pott & Co., New York. The Young Churchman Co., Milwaukee, $8.00 per hundred. J. T. Hayes, London, 30s. per hundred.

the answers, and state it in his own words. The full indexes of contents and chronology, will serve to refresh the memory, and as a means of examination. For teaching in class, the teacher may read aloud the answers (and questions where necessary), and afterwards ask the questions; or, a portion may be prepared beforehand as a home lesson.

CATECHISM OF CHURCH HISTORY.

CHAPTER I.

INTRODUCTORY.

1. From whence do we learn the History of the Church of Christ?

The Four Gospels tell us of our Lord's preparing for the foundation of the Church; and the Acts of the Apostles and Ecclesiastical writers give us its History.

2. What do we learn in the Four Gospels?

The Four Gospels give us an account of what "Jesus *began* both to do and to teach until the day in which He was taken up" (Acts i: 2).

3. What do we learn in the Acts of the Apostles?

St. Luke in the Acts of the Apostles continues the History of what the Apostles did after our Lord was taken up at His Ascension; "how they went forth and preached everywhere, the Lord working with them" (St. Mark xvi: 20).

4. What have the Ecclesiastical writers told us?

The Ecclesiastical writers have continued the History of the Church to later ages; some as

Historians, and others by casual mention of facts amidst their Theological writings.

5. Are these authorities equally worthy of credit?

The Four Gospels and Acts are inspired by God; the Ecclesiastical writers related what they knew by experience or report, as matters of fact.

6. Who is the earliest Ecclesiastical Historian?

The first of the Ecclesiastical Historians whose complete Works have come down to us, is Eusebius.

7. When did Eusebius, the Historian, live?

Eusebius, the Historian, who was Bishop of Cesaræa, wrote the History of the Church down to his own time, A. D. 324.

8. How many years does the History in the Four Gospels embrace?

The History in the Four Gospels embraces thirty-three and a half years, namely, the duration of Christ's earthly life.

9. How many years does the History in the Acts embrace?

The Acts of the Apostles embraces nearly as many more; from the Ascension of our Lord to the first imprisonment of S. Paul, at Rome, A. D. 66.

10. Of which of the Apostles does the "Acts" chiefly relate?

The Acts chiefly relates the history of S. Peter and S. Paul.

CHAPTER II.

JEW AND GENTILE.

1. Why were the acts of S. Peter and S. Paul chosen for narration rather than those of other Apostles?

Because S. Peter was the Apostle of the Jews, and S. Paul of the Gentiles; so their acts shew the spread of the Church among these two classes. And the choice is specially valuable, as showing the agreement between these two Apostles, who were regarded by some Christians as founders of different schools (See 1 Cor. i: 12).

2. Who were the Jews?

The Jews were the descendants of the patriarch Jacob, and the inheritors of the promises of God to Abraham, his grandfather, and to his race.

3. What was the chief promise of God to the Jews?

The chief promise of God to the Jews was that which was fulfilled by His Son's taking Flesh in their race.

4. Who were the Gentiles?

The Jews termed all the rest of the world "Gentiles," that is, ordinary "nations."

5. How did the Jews regard the Gentiles?

The Jews despised the Gentiles, because God had

not chosen them as He had chosen the Jews; and they considered them as unclean, or defiled, both in the sight of God as being outside of His covenant; and also in the sight of man as using practices, especially in regard to marriage and food (Acts xv: 20), which roused disgust among those who had been brought up as Jews.

6. Did our Lord Jesus Christ come to save Gentiles as well as Jews?

Yes; our Lord Jesus Christ came to save all mankind.

7. To whom was the Gospel first preached?

The Gospel was first preached to the Jews.

8. When was salvation offered to the Gentiles?

Salvation was offered to the Gentiles when the Jews rejected it.

9. How did God make known that the time was come to offer Salvation to the Gentiles?

God directed S. Peter, by a vision, to preach the Gospel to the Gentile soldier, Cornelius, and his friends (Acts x).

10. Did the Church at once understand that the Gentiles were to receive the Gospel promises as well as the Jews?

No. Some members of the Church thought that before Gentiles could be admitted into the Christian Church by Baptism, it would be necessary for them to have become members of the Jewish Church by circumcision.

11. How was this question settled?

The discussions which took place at Antioch between the Judaizers, as they were called who held this view, and S. Paul and his friends who opposed it, occasioned the Council at Jerusalem (Acts xv).

12. Who presided at the Council of Jerusalem?

S. James presided at the Council of Jerusalem as Bishop of that See, A. D. 51 (Acts xv: 19).

13. What was the result of this Council?

A circular letter was written by the Council, disavowing the teaching of the Judaizers who had asserted that circumcision and the observance of the Law were necessary to Salvation (Acts xv: 1); but directing the Gentile Christians to abstain from using certain heathenish practices, inconsistent with their intercourse with Jewish brethren.

14. What authority was claimed by the Council?

The Council of Jerusalem claimed the authority of God for their acts, saying, "It seemed good to the Holy Ghost and to us" (Acts xv: 28).

15. What right had they to claim this authority?

Our Blessed Lord promised His Apostles that the Holy Ghost should "guide them into all truth" (S. John xvi: 13).

16. Did this decision of the Council of Jerusalem completely do away with the distinction between Jew and Gentile?

No. Some time after this "certain came from James," that is, from the Church at Jerusalem, who would not eat with the Gentile converts, and "who carried away with their dissimilation" both S. Peter and S. Barnabas (Gal. ii: 12, 13). And nine years after the Council, when S. Paul came to Jerusalem, S. James and his elders judged it expedient for him to make an open exhibition of his adherence to the Law of Moses, so as not to offend the Jewish converts (Acts xxi: 18-26).

17. How was the distinction kept up?

Until the destruction of Jerusalem by Titus A. D. 70, the Jewish Christians used to attend the Temple services; and, when by themselves, observed at least some of the requirements of the ceremonial law (Acts xxi: 24). Yet Jerusalem had always a Jewish Christian for its Bishop, even as late as A. D. 136, when the city was finally destroyed under the Emperor Hadrian.

CHAPTER III.

THE DESTRUCTION OF JERUSALEM.

1. How was Jerusalem destroyed?

Vespatian and his son Titus, (not S. Titus), both of whom were afterwards Emperors of Rome, besieged Jerusalem, and finally took it during the

Passover of A. D. 70, when it was burned to the ground.

2. What were the circumstances of the siege?

The siege of Jerusalem was so terrible, that the city being filled with Jews fighting among themselves, provisions failed, thousands starved, the rest were crucified, killed by the sword or taken captive.

3. What became of the Christians in Jerusalem?

The Christians who were in Jerusalem, fled to the mountains before the siege, and escaped.

4. What made the Christians flee to the mountains before the siege?

They remembered the prophecies of our Lord concerning the destruction of Jerusalem, and so took warning as soon as they saw the siege coming to pass.

5. Where are these prophecies of our Lord found?

Our Lord's prophecies of the destruction of Jerusalem are found in S. Luke xxi: 5, etc., and in other parts of the Gospels.

6. Did Jerusalem remain in ruins?

No. It was rebuilt in part, although the Temple no longer existed.

7. What finally became of the ancient city?

About 70 years later, it was destroyed again by Hadrian, the Emperor, and a new city built on its site.

CHAPTER IV.

LIVES OF THE APOSTLES.

1. What did the Apostles do after the Day of Pentecost?

The Apostles seem to have remained at Jerusalem twelve years.

2. What happened then?

At the end of that time they separated to preach in distant lands.

3. Is it known where the Apostles preached and what happened to them?

No. There is no certainty as to the history of the Apostles, except what is related in the Acts and Epistles.

4. Which of the Apostles are supposed to have preached in Europe?

S. Peter and S. Paul are known to have preached in Europe; S. Barnabas in Cyprus; S. Andrew is supposed to have preached in Russia and Greece, and S. James the Great, in Spain.

5. Who preached in Asia?

S. John preached in Asia Minor, and S. Thomas in India. S. Simon, S. Jude, and S. Thomas are said to have preached in Persia.

6. Which of the Apostles are supposed to have preached in Africa?

S. Matthew and S. Simon Zelotes, are said to have preached in different parts of Africa.

7. Did the Apostles meet with violent deaths?

It is probable that most of the Apostles were martyred.

8. Which of the Apostles are said to have been crucified?

S. Peter, and his brother S. Andrew, S. Philip and S. Matthias, are all said to have been crucified.

9. Which were slain by the sword?

S. James, the Great, (Acts xii: 2), and S. Paul were slain by the sword.

10. Which were sawn asunder?

S. Simon and S. Jude are supposed to have been sawn asunder.

11. How did S. Bartholomew and S. James, the Less, meet with their deaths?

S. Bartholomew is related to have been flayed alive; and S. James, the Less, to have had his brains beaten out.

12. Of which of them does the Bible give an account of his martyrdom?

The Bible tells us that Herod killed James, the brother of John (that is S. James, the Great), with the sword (Acts xii: 2).

13. What happened to S. John?

S. John is said to have been thrown into a cauldron of boiling oil, in Rome, before the Latin

gate, on the 6th of May; but he came out of it unharmed.

14. What was then done to him?

He was then banished to the isle of Patmos, to work in the mines, and here he had his Revelation. He is said to have returned and died at Ephesus, very aged, the last of the Apostles.

CHAPTER V.

THE APOSTOLIC SUCCESSION.

1. What were the disciples?

All who accepted the teaching of our Blessed Lord were called disciples.

2. How were they made disciples?

By Baptism; according to our Lord's Words: "Go ye therefore and teach (literally, make disciples of) all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost" (S. Matt. xxviii: 19).

3. What were the Apostles?

The Apostles were men chosen by our Lord, from among the disciples, to be round about Him and His Ministry, and to represent Him in it, after His Ascension.

4. What gift did our Lord give to His Apostles, to enable them to represent Him in His Ministry?

Our Lord gave to His Apostles the gift of the Holy Ghost, saying, "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained" (S. John xx: 23).

5. Did the Apostles exercise this power of Absolution or Remission of sins?

Yes. This power was exercised whenever they baptized any one "for the remission of sins" (Acts ii: 38).

6. Did the Apostles alone exercise this gift?

No. It was exercised by all to whom they handed it on.

7. Had the Apostles the power of forgiving sins committed after Baptism?

Yes. The Apostles had the power of forgiving sins committed after Baptism.

8. What instance have we of this in Holy Scripture?

S. Paul says of the sin of the Corinthian disciple, who fell away grievously after his baptism (1 Cor. v: 1-6), and then repented: "To whom I forgave it in the Person of Christ" (2 Cor. ii: 10).

9. What did S. Paul call this power?

S. Paul called the power of forgiveness of sins which the Apostles possessed, "The Ministry of Reconciliation" (2 Cor. v: 18).

10. To how many were this and the other Apostolic gifts given by our Lord?

Our Lord ordained twelve Apostles (S. Mark iii: 14)

11. Did the number of the Apostles always remain limited to twelve?

No. At the death of Judas Iscariot, a thirteenth was chosen, named S. Matthias (Acts i: 26); and S. Paul, S. Barnabas (id. xiv: 14) and many others were named Apostles, although they were not of the original twelve.

12. Have the Apostolic gifts ceased?

The Miraculous Gifts of tongues, healing, etc., ceased after a time, and indeed they were no longer needed; but the Spiritual Powers have never ceased, for the Holy Ghost, the Comforter, will continue with the Church forever.

13. In what words did our Lord promise that the Spiritual Powers of His Apostles should never fail?

When He told them to go and make disciples of all nations, baptizing them, and teaching them to observe all He had commanded, He said, "Lo, I am with you alway, even unto the end of the world. Amen" (S. Matt. xxviii: 19.)

14. What did our Lord mean by saying that He would be with them alway, since we know that all the twelve Apostles are dead?

He meant that He would be with their successors as He had been with them.

15. What do we call the successors of the Apostles now?

The Bishops of the Church are the successors of the Apostles.

16. How are the Bishops the successors of the Apostles?

Every Bishop is set apart for his office and endued with the gift of the Holy Ghost by the laying on of hands by other Bishops; thus passing on the Power, first given by our Lord, to His Apostles.

17. Did the Apostles send others in their place to ordain Clergy?

Yes. S. Paul sent S. Timothy (2 S. Tim. i: 6) and S. Titus (S. Tit. i: 4, 5); and others who were ordained by Apostolic hands.

18. By what outward sign did they empower them to ordain?

By the laying on of their hands, as they had been previously ordained by that of the Apostles.

19. What proof of this have we in Scripture?

S. Paul, who ordained S. Timothy by the putting on of his hands (2 S. Tim. i: 6), or, as he elsewhere explains it, by the laying on of the hands of the presbytery (1 S. Tim. iv: 14) who were, doubtless, associated with him, tells S. Timothy, in turn, "to lay hands suddenly on no man" (id. v: 22).

20. Have (so called) "Ministers of Religion,"

outside the Catholic Church these spiritual powers?

No. So called "Ministers of Religion," outside the Catholic Church are only set apart by those who have not themselves received the Gift of the Holy Ghost from the Apostles; and therefore have no power in themselves to communicate to others.

21. Is it important to belong to the Church which is governed and administered by Bishops who have succeeded to the Apostles?

Yes. It is most important to belong to the Church which is governed and administered by Bishops who have succeeded to the Apostles; because there alone are Apostolic Powers found; and we "must continue steadfastly in the Apostles' Doctrine and Fellowship" (Acts ii: 42), as did the early Christians whom "the Lord added to the Church" (id. 47).

22. What was the Order of Elders, or Presbyters?

The order of Elders, called in Greek, Presbyter (or Priest, by contraction), was an Order of ordained Clergy set apart, and appointed by the Apostles, to take charge of settled Churches (Acts xiv: 23).

23. By what other name were they called?

They were also called Bishops, from a Greek word signifying "an overseer" (Acts xx: 17, 28).

24. How had this same office these two names?

They were known as Elders, or Presbyters, to

the Jewish Christians to whom this Levitical title was familiar; but to the Gentile Christians they were known as Bishops—a civil title equally familiar to them (S. Titus i: 5, 7).

25. Was the Order of Elder, or Bishop, distinct from that of Deacon?

Yes. The Elders, or Bishops, are mentioned along with the Deacons as a separate Order (Phil. i: 1).

26. Did these titles of Elder, or Priest, and Bishop, remain identical?

No. The title of Bishop was afterwards given to those who occupied the chief position as Church Rulers: and those only were called Apostles who belonged to the first age of the Christian Ministry.

27. What name is given to the collection of congregations in the various cities or countries overseen by each Bishop?

Each is called a Diocese, from a Greek word meaning to keep house, or be head of a government or province.

28. What Spiritual Powers have Priests which are not inherent in the Diaconate or Deacon's Order?

A Priest in the Holy Catholic Church has power to Absolve, Bless and Consecrate the Holy Eucharist, which a Deacon has not.

29. What special acts are performed by Bishops?

A Bishop Confirms baptized people, and Ordains men to be Clergy.

30. Have we any Scriptural instance of a Bishop's Ordaining?

Yes; S. Paul, the Apostle, left S. Titus in Crete, as Bishop, to Ordain Elders in every city (S. Tit. i: 5).

31. When was the power given to consecrate the Holy Eucharist?

Our Lord gave His Apostles the power to consecrate the Holy Eucharist when, at the Last Supper, He said, "This do in Remembrance of Me" (S. Luke xxii: 19).

32. What is the meaning of this?

It means Offer this Sacrifice for My Memorial. They are terms found in the Jewish Ritual.

33. How many Orders are there in the Christian Ministry?

From the Apostles' time there have been three Orders of Ministers in Christ's Church—Bishops, Priests and Deacons.

CHAPTER VI.

ORDER AND GIFTS OF THE MINISTRY.

1. Why was the Ministry of the Church Ordained?

Our Lord gave Clergy to the Church, "for the

perfecting of the Saints; for the work of the Ministry, and for the edifying of the Body of Christ" (Eph: iv: 12).

2. Were the Clergy ordained to convert people?

No; it is the Holy Ghost alone who converts people. "No man can come to Christ except the Father draw him" (S. John vi: 44); but He may use their preaching for this end. The Clergy are ordained to attend to them when they have been drawn to Christ in His Church.

3. In what parable of our Lord's is this set forth?

In the Parable of the good Samaritan it is our Lord Who heals the wounded man, and places him in the Inn of the Church; and then He gives commands to the Inn-keeper, or Clergy, to take care of the man (S. Luke x: 33, etc.).

4. Does our Lord use His Ministry for the purpose of converting others?

Yes. He sends them to call people to Him, and blesses the word which they preach; but He must open the heart to receive the things spoken (Acts xvi: 14); otherwise no effort of theirs will avail.

5. May a new Order be created that has not succeeded to the Apostles?

No. To create a new Order not in Succession to the Apostles would be to found a new Church.

6. Why might not a new Church be founded?

The Holy Ghost is given to abide in the Apostles, and their successors, even to the end of the world.

7. What kind of Ministers do we find mentioned in the early Church?

Besides the Apostles, we find the new Order shortly afterwards established, called Deacons; those called Elders, and Ministers, styled Prophets and Teachers, with miraculous gifts of various kinds (1 Cor. xii: 28).

8. Were the Prophets, Teachers, and Gifts, different Orders in the Ministry?

No. The Prophets and Teachers, and those endued with Miraculous Gifts, were not separate Orders, but individuals to whom special powers were given.

9. When was the Order of Deacons instituted?

The Apostles laid their hands upon seven men, chosen by the disciples for their piety, and set them apart, to look after the distribution of the Church alms, soon after the Ascension (Acts vi).

10. Of which of these seven Deacons, have we any account in Holy Scripture?

The Bible relates some of the acts of S. Stephen and S. Philip, the Deacons.

11. What do we learn about S. Stephen?

S. Stephen worked many miracles, and confounded many Jews in disputing; wherefore they falsely accused him before their Council, and stoned him to death (Acts vi: 8 etc.).

12. What is remarkable concerning the death of S. Stephen?

While disputing with the Jews, S. Stephen saw the Heavens opened, and the Son of Man standing on the Right Hand of God; and when they were stoning to death him who, like his Master, was falsely accused of speaking against the Temple, he also, like Him, prayed for his enemies, saying, "Lord, lay not this sin to their charge (Acts vii: 55 etc.).

13. Who was among his persecutors?

Saul, a young Pharisee of Tarsus, who was afterwards converted and became the Apostle S. Paul, was one of S. Stephen's persecutors (Acts xxii: 20).

14. Did the Deacons always attend only to the distribution of the Church alms?

No. Besides S. Stephen, who worked miracles and disputed with the Jews, we find that S. Philip, another of the Seven Deacons, preached, worked miracles, and baptized many (Acts viii: 5 etc.).

15. Did the number of Deacons always remain limited to seven?

No. S. Paul gives instructions to S. Timothy in regard to his choice of other disciples for the Office of Deacon (1 S. Tim. iii: 8 etc.).

16. Was a man once ordained Deacon to remain in that office as long as he lived?

Not necessarily. Deacons who had "used their Office well, purchased to themselves a good degree" (1 S. Tim. iii: 13); and, as History tells us, were promoted to the higher Order of Priests or Elders.

CHAPTER VII.

THE EARLY CHRISTIANS.

1. What was the chief virtue conspicuous in the early Christians which astonished the Pagans?

The great love that the early Christians had for one another astonished the Pagans; for they scarcely understood any but selfish love.

2 What was the ground of their love?

The consciousness of being partakers, together, of a new life in Christ, so that they were members one of another

3. How did they show their love for their neighbor?

The early Christians contributed largely to a common fund from which the poorer brethren were assisted, and which did much to lessen the distinction between rich and poor.

4. How did the early Christians perform their public duties towards God?

Those who were of Jewish origin observed the Ceremonial Law and took part in the ordinary services at the Temple, and all met together for the Eucharist, called the "Breaking of the Bread" (Acts ii: 46).

5. Did they meet frequently for Communion?

Yes. In some places daily; in others weekly.

6. Had they churches in which to celebrate the Eucharist?

No. The early Christians had no churches for many years.

7. How did they manage?

Sometimes a house was placed at their disposal. Sometimes they met for worship in places dug out of the earth, or caves.

8. Why did they not build churches?

They did not build churches both on account of their poverty and to avoid persecution. For many years they had to worship in secret.

9. Was the Eucharist performed according to any fixed method?

Yes, S. Justin, the martyr, who wrote about A. D. 150, gives us an account of the fixed ritual of the early Eucharistic Service.

10. What was the Agape?

The Agape, called by S. Paul "the Lord's Supper" (1 Cor. xi: 20) was a solemn feast in memory of the Last Supper, and held in connection with the Eucharistic Service as a Love feast or token of Brotherhood.

11. Did the Agape, or Lord's Supper, remain long as a Church institution?

No. Even in S. Paul's time it became abused (1 Cor. xi: 20) and after a time it fell out of use altogether.

12. At what hour was the Holy Eucharist usually celebrated?

The Holy Eucharist was usually celebrated in

the earliest ages of the Church, about midnight (Acts xx: 7) to avoid discovery. It was a Feast upon our Lord's Risen Body; and our Lord rose about midnight, or very early in the morning.

13. What elements were used in the Eucharist?

Bread and wine, mingled with water, were invariably the "elements" of the Eucharist, as mentioned in the Liturgies.

14. What was the Liturgy?

The Liturgy was a Form of Prayer, prescribed for the Eucharistic Service; but it was not committed to writing at first, lest the heathen should get possession of it.

15. Is it extant?

No. We have not the first Christian Liturgy; but later Liturgies all contain some of the same prayers, etc., which point to a common origin.

16. Name some of these prayers?

The Canon (or Consecration of the elements), the *Sursum Corda,* ("Lift up your hearts"); the *Ter Sanctus* ("Holy, Holy, Holy").

17. Do these occur in our Book of Common Prayer?

Yes. All these, as well as many other early prayers, occur in our Book of Common Prayer.

18. How were converts made, and received into the Church?

Converts, especially from among the heathen, were instructed in morality and doctrine, and were

watched over for some months; after which they were marked with the Sign of the Cross, and admitted as catechumens, or persons under instruction.

19. Were they at once Baptized?

No. They usually remained as catechumens for two years, when they were allowed to hear sermons; but they were not permitted to be present throughout the Mysteries, as the Holy Eucharist was called, until they had been Baptized.

20. When were they Baptized?

Towards the end of the Lent preceding the last year of their probation, they were taught the Lord's Prayer, and simple elements of the Faith; and on Easter, or Whitsun eve, or Epiphany, those who were judged worthy were solemnly Baptized.

21. Was the Baptism of infants thus delayed?

No. Infants were Baptized as soon as they were presented—usually at eight days old.

CHAPTER VIII.

THE TEN PERSECUTIONS.

1. For what purposes was the Church founded by our Blessed Lord?

Our Blessed Lord founded His Church for two great purposes; namely, for the continual over-

throw of Satan's kingdom in the world, and for the salvation of His own people.

2. In what wise did Satan attempt to destroy the Church?

Satan attempted to destroy the Church by persecution, by introducing heresies and schisms, and by making its members cold and slothful.

3. Did Satan prevail?

No. Satan did not prevail against the Church; for our Lord has promised that "the gates of hell shall not" in the end "prevail against it" (S. Matt. xvi: 18); but Satan gained many sad victories over its members; and at times weakened the Church.

4. Had our Lord foretold that Satan would try to destroy His Church?

Yes. In the Parables of the Kingdom (S. Matt. xiii etc.) as well as in His other teaching, our Lord plainly foretold that Satan would try to destroy His Church.

5. How many Persecutions were there?

The early Christian writers usually enumerate Ten Great Persecutions, thus agreeing with the ten plagues of Egypt, which they consider to be figures of them.

CHAPTER IX.

NERO'S PERSECUTION.

1. Give the dates and names of the Roman Emperors under whom the Church was tried in the Ten Great Persecutions?

(1). Nero, A. D. 64. (2). Domitian, A. D. 95. (3). Trajan, A. D. 106. (4). Hadrian, A. D. 117. (5). Marcus Aurelius, A. D. 166. (6). Severus, A. D. 202. (7). Maximin the Thracian, A. D. 235. (8). Decius, A. D. 250. (9). Gallus and Valerian, A. D. 257. (10). Diocletian and Maximian, A. D. 302.

2. What was the immediate cause of the first Persecution?

Nero, who became a very brutal and dissolute Emperor, set fire to Rome in order to amuse himself, intending to rebuild it on a grander scale. Being suspected, he accused the Christians of the crime; and as they were a quiet people and little understood, the heathen world took pleasure in torturing them.

3. Can you mention any particulars of this Persecution?

Many were clothed in garments soaked in pitch, and set on fire to serve as lamps to light up Nero's gardens. Others were covered with skins of wild beasts, and torn to pieces by dogs. Many pined

to death, in the horrible dungeons of Rome.

4. Who were among the martyrs of this age?

S. Paul, and S. Peter, were both martyred at Rome, by Nero. S. Peter, as a Jew, was crucified; but, by his own desire, with his head downwards, as unworthy to imitate his Lord. S. Paul, as a Roman, was beheaded with a large sword.

5. What is said of S. Peter's martyrdom?

It is said that he escaped from prison; but on the way, he saw our Lord in a vision, Who told him He was going to Rome to be crucified again. S. Peter then returned, and gave himself up to death. His wife was martyred shortly before him.

CHAPTER X.

DOMITIAN'S PERSECUTION.

1. Which Roman Emperor persecuted the Church next after Nero?

Domitian persecuted the Church, A. D. 95.

2. What caused Domitian to persecute the Christians?

Domitian was afraid of a rebellion of the Jews, among whom he accounted the Christians as if they were a mere Jewish sect.

3. Was this a fierce persecution?

No. Apparently only a few Christians were put to death by Domitian.

4. Who among the Apostles suffered at this time?

It was during Domitian's persecution that S. John, the last of the Apostles, is said to have suffered before the Latin gate (iv: 13).

5. What caused his return from Patmos?

After he had been there a year or less, Domitian was murdered, and then all who were banished were recalled.

6. What other martyr of this age is celebrated?

S. Nicomede, said to have been a disciple of S. Peter, was discovered burying a Christian martyr. Rather than sacrifice to idols, he was scourged to death, or beaten with a spiked club.

7. How did the Christians who were living in Rome, escape being discovered?

The Christians in Rome used to meet for worship at night only, and in the catacombs, which were underground caves and passages, hewn out of the hills upon which Rome is built.

8. Were they safe from discovery in the catacombs?

Unless they were betrayed, they could generally escape, at the first sound of alarm, from one chamber to another through the thousand miles of tunnels.

9. To what use did they put the catacombs?

They used them as churches, celebrating the Holy Eucharist on the tombs of the martyrs; and also as places in which to bury their dead.

CHAPTER XI.

TRAJAN'S PERSECUTION.

1. Which Roman Emperor persecuted the Church next after Domitian?

Trajan persecuted the Church, A. D. 106.

2. Was Trajan a bitter enemy of Religion?

No. Trajan was a mild Emperor. He did not seek out the Christians, but when they were brought to him, he condemned them to death.

3. Who were among the chief of the martyrs in this persecution?

Among the chief of the martyrs in Trajan's persecution were S. Ignatius, of Antioch, and S. Clement, of Rome.

4. Who was S. Ignatius?

S. Ignatius, a very aged man, was the Bishop of Antioch. He was formerly a pupil of S. John, the Evangelist.

5. How was he martyred?

He was thrown to the lions in the Colosseum, at Rome, after having been compelled to take the long and tedious journey from Antioch.

6. What was the Colosseum?

The Colosseum was the great circus at Rome, built for the games and shows of the Roman people. It was the scene of many martyrdoms; for

the persecution of Christians became the most popular entertainment.

7. How did S. Ignatius meet his death?

S. Ignatius rejoiced to give his body to the lions "to be ground into flour for the bread of Christ."

8. Have we any writings of S. Ignatius?

Yes. The Epistles of S. Ignatius form part of the works of the Apostolic Fathers.

9. Who was S. Clement, of Rome?

S. Clement was Bishop of Rome, and is mentioned in Phil. iv: 3, as having "his name written in the Book of Life." He was also one of the Apostolic Fathers, and is supposed to have been tied to an anchor and drowned.

10. Have we any writings of S. Clement, of Rome?

Yes. He wrote some works before S. John died, or the whole of the New Testament was written, and which we still have.

11. In what other way did Satan attack the Church, besides raising up persecutions against it?

Heresies began to spring up within the Church, and false philosophy pretended to adopt Christianity.

12. What was this false philosophy called?

Gnosticism, or the "knowing" philosophy.

13. What was gnosticism?

Gnosticism was simply a mixture of Christian teaching with heathen folly.

14. In what way did the gnostic heresies injure the Church?

Persons outside the Church supposed they were forms of Christianity.

CHAPTER XII.

HADRIAN'S PERSECUTIONS.

1. Which Roman Emperor persecuted the Church next after Trajan?

Hadrian persecuted the Church, A. D. 117.

2. What caused him to persecute the Christians?

In Hadrian's time, the Jews of Jerusalem rose up in rebellion against the Romans, and the Christians were regarded as the most dangerous sect of the Jews.

3. Who was the chief leader of this rebellion?

A Jew who called himself Bar Cochab, which means "the son of a star," in allusion to Balaam's prophecy of the Messiah in Numb. xxiv: 17, wanted to be believed to be the Messiah, and rose up in insurrection.

4. What was the result of the Jewish rebellion?

All the Jews were expelled from Jerusalem, the Christians being included among them, and 600,000 Jewish rebels were killed. Hadrian then built a new city on the site of Jerusalem; and erected a Temple to Jupiter over the Sepulchre of

our Blessed Lord, and one to Venus, on Calvary.

5. Had this extermination of Judaism any effect on the Church?

Yes. It put an end to the Jewish-Christian Church. From this time the Bishops of Jerusalem were not, as before, chosen from among those only who were of Jewish descent.

6. Did this alter the condition of the Christians in the eyes of the heathen world?

Yes. The Christians were no longer looked upon as a Jewish sect. They were allowed to return to Jerusalem, although the Jews were forbidden to do so.

7. Could Jerusalem any longer be the religious home of the Jews?

No. The Temple had already been destroyed by Titus, A. D. 70; (iii. 6, 7); Hadrian upturned the whole city, building a new one on its site, and thus destroying all old associations and memories of the city founded by David.

8. Had our Lord foretold this destruction of Jerusalem?

Yes. He said "That there should not be left one stone upon another that should not be throw down" (S. Matt. xxiv: 2).

9. Why was this judgment pronounced upon Jerusalem?

Because the Jews rejected our Blessed Lord, and Jerusalem "Knew not the time of her visitation" (S. Luke xix: 44).

CHAPTER XIII.

MARCUS AURELIUS' PERSECUTION.

1. Which Roman Emperor persecuted the Church next after Hadrian?

Marcus Aurelius persecuted the Church, A. D. 166.

2. Who were among the chief martyrs of this persecution?

Among the chief martyrs of the persecution by Marcus Aurelius, were S. Polycarp and S. Justin Martyr.

3. Who was S. Polycarp?

Polycarp was a friend of S. Ignatius, of Antioch, and, like him, a pupil of S. John, the Evangelist. He had been Bishop of Smyrna, one of the seven Churches of Asia Minor, for seventy years.

4. Relate the circumstances of his Martyrdom.

He, along with the Christians in Smyrna, had been accused of having caused an earthquake there. When brought before the judge, S. Polycarp was pitied on account of his great age; but no persuasions could make him deny Christ, "a good Master Whom he had served for eighty-six years." He was then condemned to be burned alive.

5. What signs are said to have happened at his death?

It is said that the flames at first did not touch him, but rose in an arch above his head; and

that when a soldier stabbed him the quantity of blood put out the fire.

6. Have we any writings of S. Polycarp?

Yes. The Epistles of S. Polycarp form part of the work of the Apostolic Fathers.

7. Who was S. Justin Martyr?

S. Justin had been a Pagan philosopher, but was converted by seeing the piety and steadfastness of Christians.

8. Have we any writings of S. Justin Martyr?

Yes. S. Justin Martyr was one of the early Christian Apologists, or those who wrote in defence of Christianity against the Pagans, and he also wrote a book to convert Jews to Christianity.

9. What controversy arose in the Church about this time?

Christians were divided as to the proper day on which to keep Easter.

10. What were the customs as to this?

Most Christians kept it as we do now, on Sunday; but some in the East kept it on the day of the Jewish Passover, on whatever day of the week it might fall.

11. What were they called who kept Easter on the Passover day?

"Quartodecimans," from a Latin word meaning "fourteenth;" for the Jewish Passover was always observed on the fourteenth of their month Nisan.

12. Did this controversy long disturb the Church?

Yes. The controversy about Easter disturbed the Church for many years, until the order of the Council of Nicæa, A. D. 325, was received everywhere.

13. What authority was claimed for each use?

Anicetus, the Bishop of Rome, claimed the authority of S. Peter and S. Paul for keeping it as we now do on a Sunday; and S. Polycarp, Bishop of Smyrna, claimed that of S. John for keeping it on the Jewish Passover Day. But they agreed to follow the customs which they had received from the two Apostles' without quarreling.

14. Did this peaceful state of things last?

No. At a later period Victor, Bishop of Rome, wanted to excommunicate all the Quartodecimans, and would have done so had not S. Irenæus interfered to prevent him.

15. Who was S. Irenæus?

S. Irenæus was a Bishop of Lyons, in France, of whom we shall speak by and bye. His name means "the peaceful one," and just expresses his character.

CHAPTER XIV.

SEVERUS' PERSECUTION.

1. What happened to the Church after the time of Marcus Aurelius?

After the time of Marcus Aurelius, the Church had rest for nearly twenty years.

2. What use was made of this time of rest?

The Church increased in numbers. The Services and ritual of worship were improved, and the Liturgies, or Prayer books, were drawn up.

3. Was this rest altogether beneficial to the Christians?

No. In times of peace the Christians were apt to become lukewarm; whereas persecution tended to make them more zealous and real.

4. Which Roman Emperor persecuted the Church next after Marcus Aurelius?

Severus persecuted the Church, A. D. 202.

5. What was the cause of this persecution?

Severus was at first mild towards the Christians, having been healed by a Christian physician; but he was annoyed because they would not worship his military standard, nor enlist in his army, because it was bound by many Pagan customs.

6. How was the lukewarmness of the Christians shown in this persecution after the many years of peace?

In many towns the Christians escaped martyrdom by pretending they had obeyed the Emperor; and so they denied Christ.

7. How were Christians especially liable to be discovered?

At this period Paganism was at its height; and even the daily acts of life were accompanied with outward expressions of idolatry; so that Christians who ignored them would easily be noticed, and so discovered.

8. Who were among the chief martyrs of this persecution?

Among the chief martyrs in Severus' persecution were S. Irenæus, S. Perpetua and her companions, and S. Cecilia.

9. Who was S. Irenæus?

S. Irenæus was a native of Asia Minor, and became Bishop of Lyons in France. He prevented Pope Victor from excommunicating the Quartodecimans (xiii: 15). He wrote against the heresies which arose in the Church.

10. How did he die?

It is said that the heathen Gauls, who lived near Lyons, rushed upon the people, most of whom had been converted to Chistianity by S. Irenæus, the Bishop, and massacred all the Christians including S. Irenæus, during the shows on a holiday, A. D. 202.

11. Who were S. Perpetua and her companions?

S. Perpetua and six others, commonly called the martyrs of Carthage, were preparing for Baptism when they were seized and imprisoned, and finally put to death by various tortures during the shows, A. D. 203.

12. What were the shows?

The shows were the fighting, racing and other games of the Roman people which the Emperors encouraged to please the people; and at which, in those times, Christians were tortured and martyred for the sport of the heathen spectators (xi:6).

13. For what is the martyrdom of the Saints of Carthage remarkable?

S. Perpetua and her companions were remarkable for their great faith and courage.

14. Who was S. Cecilia?

S. Cecilia had dedicated herself to God as a Virgin, but being compelled by her heathen parents to marry a nobleman, named Valerian, she converted him and his brother; and all three were soon after apprehended and beheaded.

15. For what is S. Cecilia chiefly known?

S. Cecilia is chiefly known as a musician; for she played and sang hymns to God.

16. What remarkable man lived in this age?

Origen, the son of a martyr, lived at this time, and became one of the most learned of the Fathers of the Church.

17. Who were the Fathers of the Church?

Christian authors who wrote books on the Church and its doctrine, are called the Fathers of the Church.

18. Is Origen commemorated in the Church?

No. Origen unfortunately held certain dangerous opinions which, in after times, the Church pronounced unsound.

19. Did he die a Martyr?

No. He was tortured, but not put to death.

CHAPTER XV.

MAXIMIN'S PERSECUTION.

1. Which Roman Emperor persecuted the Church next after Severus?

Maximin, the Thracian, persecuted the Church, A. D. 235.

2. What is known of this persecution?

Very little is known of the Persecution under Maximin except that it was principally directed against the Clergy.

3. What remarkable man arose in the Church about this time?

S. Gregory, surnamed Thaumaturgus, or the miracle worker, a disciple of Origen and Bishop of Neo Cæsarea, lived about this time.

4. For what was he remarkable?

S. Gregory Thaumaturgus was, as his surname implies, remarkable for his miracles.

5. What is related of his success as a Bishop?

He left at his death only seventeen heathen in his city, whereas on his entering it there were only seventeen Christians there.

6. Did all the Roman Emperors persecute the Christians?

No. Some Roman Emperors were favorable to Christianity, and some tolerated it.

7. Which of the earlier Roman Emperors were favorable to Christianity?

Alexander Severus, A. D. 230, placed a statue to Christ among his idols, thus recognizing His goodness; and Philip, the Emperor, A. D. 245, professed to believe in Christianity, although neither followed the doctrine of Christ.

8. Relate the story of the Emperor Philip and S. Babylas.

One Easter Eve, while the Church in Antioch, with S. Babylas, their Bishop, were awaiting the hour of the Resurrection in darkness, each having a lamp by him ready to light, Philip, the Emperor, came in and was going to one of the chief seats, when S. Babylas met him, and placed him among the penitents at the door.

9. Was Philip angry?

No. Philip, although a heathen and Emperor of Rome, recognized the Church's laws, and acknowledging his unworthiness as a sinner, remained near the door till midnight; when, as the

ancient custom was, all lit their lamps and cried, "Christ is risen !"

10. Did Philip ever become a Christian ?

No. Philip remained a heathen, although he was favorable to Christianity.

11. Can you tell me more about brave S. Babylas ?

S. Babylas withstood another heathen Emperor, Decius, who demanded an entrance into the church. This Emperor imprisoned him, and finally beheaded him along with three boys, his pupils, who all stood firm to the faith.

12. What use was made of the times of peace which came between the persecutions at this time ?

The Christians now began to appear in public, and to build churches in which they worshipped in broad daylight.

13. Were the churches open to the heathen ?

Churches were not built for public worship until about 230 A. D., when heathen were permitted to stand near the door and hear the first part of the service and the sermon.

14. Were they permitted to be present during the celebration of the Holy Communion ?

No. None were permitted to be present at Holy Communion except those who had been Baptized. And even Christians, who had fallen into grievous sin (and were called "Penitents"), had to remain near the door in different attitudes of humility, standing or lying on their face, and

to leave the church when the Mysteries were being celebrated.

15. Relate the story of S. Apollonia.

S. Apollonia was an aged virgin of Alexandria who suffered her teeth to be pulled out one by one, and her jaw to be broken, rather than blaspheme and deny Christ. A fire was then kindled before the city and she was threatened to be thrown into it. At first she appeared to shrink; but afterwards she sprang into the flames and was burned to death.

16. Was not this the sin of suicide?

The Church has charitably not so regarded it in her case; but it condemned any who should rush to their own death, threatening to regard them as self-murderers rather than as martyrs to Christ.

CHAPTER XVI.

DECIUS' PERSECUTION.

1. Which Roman Emperor persecuted the Church next after Maximin?

Decius persecuted the Church, A. D. 250.

2. Was the Decian persecution a severe one?

Yes. The Decian persecution was the severest of all except the last.

3. What caused its severity?

There was a regular search for Christians

throughout the whole empire, so that none were safe.

4. Did the Christians remain firm in this Persecution?

The Decian Persecution had many glorious martyrs; but vast numbers of Christians apostatised.

5. What do you mean by "Apostatise"?

Many Christians denied the Faith—pretending they were not Christians; and multitudes ran to the heathen altars to sacrifice to idols.

6. Did any escape?

Yes, crowds of Christians fled to the deserts, where many died of starvation or were killed by wild beasts; and some remained at home by showing papers stating that they had sacrificed, although they had not really done so.

7. What were these weaker Christians called who refused to sacrifice, and yet showed the papers stating they had done so?

They were called "Libellatici."

8. Who were among the chief martyrs of this Persecution?

Among the chief martyrs of the persecution by Decius were S. Babylas, of whom we have already spoken (xv.), S. Felix of Nola, S. Agatha, and S. Fabian.

9. Relate the story of S. Felix of Nola?

S. Felix had escaped one persecution, when an-

other broke out before he had time to do more than just elude the soldiers who were sent to apprehend him, and who did not recognize him. They, however, suspecting him turned back; but he had meanwhile crept into a small hole among some ruins. While here he heard them talking outside, and they concluded it was not worth while to waste time and search; for a spider's web spun across the hole showed that no one could have recently entered. Thus God made this little insect serve his purpose. S. Felix hid for six months in an old half-dug-out well in these ruins.

10. Who was S. Agatha?

S. Agatha was a virgin of Sicily, who, refusing to break her vow of virginity and marry the proconsul, was accused by him; and after enduring shame and tortures so terrible that the people bade him cease, she died calmly in prison, A. D. 251.

11. What do you mean by a Vow of Virginity?

Many Christian men and women, especially the latter, from the earliest times made a vow to remain unmarried, in order that they might give themselves up more wholly to Christ.

12. What had S. Paul said about the virgin life?

S. Paul says in I Cor. vii: 34. "The unmarried woman careth for the things of the Lord that she may be holy both in body and spirit; but she that

is married careth for the things of the world, how she may please her husband."

13. Were many virgins found among the martyrs?

Yes. Most of the martyrs whose lives are best known were virgins.

14. Who was S. Fabian?

S. Fabian was the Bishop, or Pope of Rome, at this time. He is said to have been chosen for that high office because of a dove resting upon his head, when, as a stranger he had entered the church where the election was going on. His manner of death is not known.

15. Did any children suffer in this persecution?

Yes, many children suffered nobly in the Persecution of Decius, A. D. 250.

16. Tell me of some children who were martyred at this time?

Besides the three boys who were martyred with S. Babylas (xv.) Tarcisius, aged only seven, being chosen to carry the Blessed Sacrament to those who were in prison awaiting their death, was torn to pieces by a mob, rather than give It up. Other children were forced to see Christians tortured before their eyes, and yet would not deny Christ.

17. How were Christians martyred?

At first, if Jews by descent, they were commonly crucified; or beheaded if Roman citizens; but as Satan found them more courageous to die for

Christ, the most horrible tortures were invented.

18. Relate some of the cruelest ways in which Christians were tormented to death.

Christians were burned alive, were torn by hooks, dragged limb from limb; many were half killed and then allowed to regain strength in order to be tortured more horribly.

CHAPTER XVII.

VALERIAN'S PERSECUTION.

1. Which Roman Emperor persecuted the Church next after Decius?

Gallus and Valerian persecuted the Church A. D., 257.

2. What caused Valerian to persecute the Church?

Valerian was at the first very favorable to the Christians, and filled his house with them; but he was persuaded that the many calamities which happened in his reign were a token of the displeasure of the gods of Rome against Christianity.

3. What were some of these calamities?

The invasion of a barbarous nation from the North of Europe called the Goths, threatened the Roman Empire with destruction.

4. What were the chief characteristics of Valerian's persecution?

Valerian forbade all assemblies of Christians for

worship and banished all the clergy who refused to sacrifice.

5. What was the effect of this edict?

Instead of causing the Church to die out as Satan wished, it caused it to spread in distant lands.

6. Who were among the chief martyrs in this persecution?

Among the principal martyrs in Valerian's persecution were S. Lawrence and S. Cyprian.

7. Who was S. Lawrence?

S. Lawrence was the chief of the deacons of the Church of Rome under S. Sixtus II., the Bishop of Rome.

8. What is related of him?

When S. Sixtus was seized while celebrating the Holy Mysteries in the Catacombs (x,) S. Lawrence earnestly desired to accompany him. S. Sixtus foretold that he would speedily be martyred as well as himself.

9. What was the immediate cause of S. Lawrence's martyrdom?

Having been commanded to collect all the Church treasures, and give them to the Emperor, S. Lawrence sold the sacred vessels and gave the price of them to the poor whom he exhibited as the true riches of the Church. This so exasperated the Roman officer that S. Lawrence was condemned to be broiled alive on a large gridiron.

He suffered with extreme constancy and cheerfulness, A. D., 258, showing no sign of pain.

10. Who was S. Cyprian?

S. Cyprian was a nobleman of Carthage, in Africa, who was converted to Christianity, when he was about 45 years of age. He had only been ordained Priest about two years, when he was seized by the faithful, and made Bishop of Carthage against his will.

11. What happened to him during the persecution?

He escaped the Decian persecution by flight, accepting our Lord's words: "Let them which be in Judea, flee into the mountains" (S. Matt. xxiv: 16). From his place of safety, he much encouraged by letters, those who were suffering. Having returned to Carthage, after that persecution, he was beheaded under Valerian, A. D., 258.

12 Relate the story of Serapion.

Serapion of Alexandria, was an old man who through fear, had sacrificed to idols during the Decian persecution. He deeply repented, but according to the Church discipline of the time, he was refused re-admission to Holy Communion. At last falling ill, after three days in a stupor, he begged his little grandson to fetch a Priest to give him his last Communion, which the Church allowed. The only Priest the child could find, was too ill to come out, but when he recalled the

penitence of the old man, who, Sunday after Sunday, used to remain in the Church among the penitents, he consecrated the Eucharist, and bid the child take it to him. As soon as he had communicated himself, Serapion died.

13. What other saints belong to this age?

S. Valentine and S. Prisca were both martyred during the latter half of the third century.

14. Who was S. Valentine?

S. Valentine was a Priest who was imprisoned for assisting the martyrs, and afterwards beaten with clubs, and beheaded about A. D., 270.

15. On what day is he commemorated?

S. Valentine is commemorated on the 14th of February. In pagan times boys used to draw the names of girls, in honor of their goddess, about this date.

16. Who was S. Prisca?

S. Prisca is said to have been about thirteen years of age, when, on refusing to sacrifice to idols, she was imprisoned, tortured, and finally beheaded about A. D., 275. It is related that on being exposed to a lion, the beast crouched at her feet, refusing to harm her.

17. Were any children martyred in the Valerian persecution?

Yes. Besides S. Prisca, the little S. Cyril, and many other children were martyred.

18. Relate the martydom of little S. Cyril?

The little S. Cyril is so called, to distinguish him from two saints and Fathers of the Church of the same name. He was the child of idolatrous parents, and aged about six, when, having been ill-treated and finally given up by his father, he spurned all bribes, and rejoiced to be beheaded for the sake of his Father in Heaven.

19. What happened to the Roman Empire after the death of the tyrant Valerian?

After Valerian had persecuted the Church three and a half years, he was taken prisoner in war by the Persians, and, as some say, flayed alive. After his death, many persons desired to be Emperor; and the period is called the Reign of the Thirty Tyrants. It was a time of terrible calamities.

20. How did the death of Valerian affect the Christians?

His son Gallienus, the Emperor, though a very immoral, bad man, restored to the Church her rights, and made Christianity a lawful religion in the state, A. D., 260.

21. How long had the Church peace after Valerian?

The Church had peace for nearly 40 years.

CHAPTER XVIII.

THE LAPSED CHRISTIANS.

1. What were Indulgences?

Christians who had lapsed during times of persecution, were not allowed to return to full Communion in the Church until they had performed a long penance. Confessors, or those who had remained firm, had permission to shorten this time: and this permission was styled an indulgence.

2. Was this system productive of much good?

No. Many of the confessors were puffed up with pride, and abused their power, granting indulgences too easily. (See xliv: 6).

3. How did S. Cyprian act in this matter?

S. Cyprian, who was living away from Carthage at this time, wrote forbidding them.

4. Did the African Confessors obey S. Cyprian?

No. Many still continued to abuse their power, and accused S. Cyprian of cowardice in fleeing from persecution.

5. Was S. Cyprian a coward in fleeing from persecution?

No. S. Cyprian was persuaded to flee in order that he might be of more service to the Church; and his martyrdom proved his courage.

6. Was S. Cyprian blamed for his conduct towards the lapsed?

Yes. Some blamed him for severity, while others accused him of too great leniency because he would not refuse the Holy Communion to them on their death-bed, as the Clergy of Rome did.

7. Did this difference of opinion cause any trouble?

The Novatian schism was the result of this difference of opinion, as to the treatment of the lapsed.

8. What was the Novatian schism?

Novatian, who had been baptized in illness and never confirmed, said that Cornelius, Bishop of Rome, reconciled the lapsed too easily. He and another Priest named Novatus joined by many confessors, made a party in the Church against Cornelius and S. Cyprian. Novatus then got himself consecrated as a rival Bishop of Rome, A. D., 251.

9. What was the chief error of the Novatian sect?

The Novatians, as they were called, taught that the Church had no power to absolve murderers or adulterers or those who had apostatized.

10. What is the teaching of the Catholic Church?

"Our Lord Jesus Christ hath left power to His Church, to absolve all sinners who truly repent and believe in Him."

11. What was the end of the Novatian schism?

The Novatian schism lasted many years, but at last died out.

12 What other disputes vexed the Church, about this time?

The question as to whether those who had been baptized by heretics or schismatics, need re-baptism on their reconciliation to the Church.

13. What was the ground of this dispute?

S. Cyprian, and the African Church before him, held that those baptized by heretics, should be re-baptized. The Church of Rome held that this was unnecessary.

14. What was the result?

S. Cyprian wished S. Stephen, who was then Bishop of Rome, to agree with the African Church. S. Stephen in reply, threatened to excommunicate S. Cyprian and the Africans, if they did not give up their practice of re-baptizing heretics.

15. What then happened?

S. Cyprian then summoned another Council, which confirmed their previous decision of the invalidity of heretical baptism, and ignored S. Stephen's excommunication.

16. What was the result of this dispute?

Dionysius of Alexandria, stepped in, and made peace between them; otherwise much harm might have ensued.

17. Which party was in the right?

The Council of Arles, A. D. 314, confirmed by the First General Council of Nicæa, A. D. 325,

decided against S. Cyprian, that baptism, if rightly performed, was valid even if administered by those outside the Church. Both S. Stephen and S. Cyprian were martyrs.

CHAPTER XIX.

DIOCLETIAN'S PERSECUTION.

1. Which was the last of the Ten Great Persecutions?

The persecution under the Emperor Diocletian and his colleagues, A. D. 302, was the last and fiercest of the persecutions.

2. Was not the Church persecuted after this date?

Yes. The Church was, and ever will be the object of Satan's attack; but this was the last of the general persecutions.

3. Will there ever be another general persecution?

Yes. We are told that in the last days, "there shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be" (S. Matt. xxiv: 21).

4. What caused Diocletian to persecute the Church?

At first he was favorable to Christianity, and his wife and daughter were Christians; but he was persuaded by his colleague Maximian, who

feared the decay of Paganism, to try and exterminate Christianity.

5. What was the character of this persecution?

At first the clergy were attacked; but afterwards all the Christians.

6. Were there many martyrs?

The Martyrs in the Diocletian persecution, were the most numerous and renowned of all.

7. Did many apostatise?

Comparatively few Christians apostatised in this persecution, though the wife and daughter of Diocletian were among the first: but there were numbers, even among the clergy who delivered up the Sacred Books.

8. What were they called, who delivered up the Sacred Books?

They were called Traditors, or betrayers, and were held by the Church in great condemnation.

9. Name some of the Martyrs of this Persecution?

S. Maurice and the Theban Legion, and S. Faith were martyred by Maximian; and S. Alban, S. Agnes, S. Vincent, S. Sebastian, S. Margaret of Antioch, S. Lucy etc., by Diocletian.

10. Relate the story of S. Maurice and the Theban Legion?

It is said that a whole regiment, or legion of soldiers under the command of S. Maurice, were Christians; and that they refused to sacrifice to

the idols, suffering themselves to be killed rather than deny Christ.

11. Who was S. Faith?

S. Faith was a virgin who lived in the country we now call France. On refusing to sacrifice to the idol Diana, she was tied to an iron grating, and half roasted, after which she was beheaded. Many are said to have been converted at the time.

12. Who was S. Alban?

S. Alban was the first martyr in England, of whom we have any record. He is said to have sheltered a Priest, who fled to him for refuge, and by whose means he was converted to Christianity. When he could no longer hide him, he dressed him in his own clothes, and so effected his escape. The pagans on discovering this, put S. Alban to death (xxxiv: 3).

13. Relate the martyrdom of S. Agnes?

S. Agnes was a young Roman virgin of noble birth, aged thirteen years. On refusing to break her vow of virginity, and marry the son of the prefect of Rome, he delivered her up as a Christian. She was sent to a very wicked house among bad people; on his following her there, it is said he was miraculously struck senseless, but afterwards was restored at S. Agnes' prayers. She was sentenced to be burnt as a witch, but the flames went out; so she was beheaded instead.

14. Who was S. Vincent?

S. Vincent was a Spanish Deacon remarkable for the severity of his tortures, and for his patience under them. His flesh was torn away from his body by hooks; he was put on a gridiron with bars like knives, and hot irons were placed on his body, and salt scattered over his wounds. Between these terrible tortures he was scourged; and finally left to starve in a painful position.

15. Who was S. Sebastian?

S. Sebastian was an Italian captain who, secretly being a Christian, assisted the confessors who were put under his charge in prison. It is said that when two of them were beginning to waver, S. Sebastian entered the dungeon where they were, along with sixteen heathen prisoners and some friends; and by his earnest speech not only encouraged them to persevere; but, what was necessary for his own as well as their safety, converted all in the room.

16. Was he discovered?

Not for some time; for he obtained promotion in the army, which enabled him to be of more service to the Christians. At length, however, when he was known to be a Christian, Diocletian condemned him to be shot with arrows, but he survived.

17. How was he martyred?

After rising from his supposed death by arrows, he appeared before Diocletian, and reproached him

for persecuting Christ. At first the Emperor was frightened, supposing S. Sebastian to have been killed; but his fear turned to anger; and he condemned him to be beaten to death.

18. Who was S. Margaret of Antioch?

S. Margaret of Antioch, in Asia Minor, is said to have been the daughter of a heathen Priest, who drove her out of his house. She was probably beheaded: but the acts of her martyrdom are very doubtful.

19. Who was S. Lucy?

S. Lucy was a virgin of Sicily. Her acts, which are also doubtful, give the history of her martyrdom as similar to that of S. Agnes.

20. Is she not supposed to have had her eyes pulled out?

This is probably a mistake arising from pictures representing her with her eyes on a plate, in allusion to her name—for Lucy means "Light," of which the eye is an emblem.

21. Was the Persecution of Diocletian general throughout the Roman Empire?

No. For both he and Maximian chose fresh colleagues, and some of them were peaceful.

22. Who was Constantius?

Constantius was the colleague of Maximian, and a mild prince. He ruled Britan and gave peace to the Church there as far as he was able;

for Helena, one of his wives, was a Christian. He died at York, in England, A. D. 306.

23. What caused Diocletian and Maximian's persecution to come to an end?

Both these Emperors resigned; and then the Church had peace for a time, except in the East where one of the colleagues still carried on the persecution.

24. Who succeeded to the Western Empire?

There were six Emperors reigning at once, but Constantine, the son of Constantius and Helena, finally became sole Emperor of the West, A. D. 313.

CHAPTER XX.

HERESIES AND SCHISMS.

1. What internal troubles disturbed the Church now?

During the time of peace there arose Heresies and Schisms in the Church.

2. Name some of the Heresies which sprang up about this time?

The Sabellian and Manichean Heresies, and that of Paul of Samosata, arose about this period.

3. What was the Sabellian Heresy?

A Priest named Sabellius, taught that there were not Three Persons in the God-head; but

that Father, Son, and Holy Ghost, were only names given to one and the same Person.

4. Explain this?

The Sabellians taught that when God created the world, and gave the Law, He was called the Father; when He came on earth and was crucified, He was called the Son; and when the same Person came down on Whitsun Day, He was called the Holy Ghost.

5. What was their error?

They confounded the Persons; "for there is one Person of the Father, another of the Son, and another of the Holy Ghost" (Athanasian Creed).

6. What was the Manichean Heresy?

Manes, a Persian of unknown history, who lived about 270, A. D., taught there were two supreme powers, a Good and an Evil Spirit; and that the Good Spirit, or God, made the soul of man; and the Evil Spirit, or Devil, made his body. He taught also that the earth was created as the battle-field of the conflict between good and evil, soul and body.

7. Did the Manicheans believe in our Lord?

No. They taught that God produced, out of His own substance, two beings to deliver man's soul from his body. They called one Christ, and the other the Holy Ghost. Manes himself was recognized as the comforter, who should guide the Church into all Truth.

8. What was the heresy of Paul of Samosata?

Paul of Samosata, Bishop of Antioch, taught that our Lord had no existence before His birth, and that He was made God after He was born.

9. Was this a dangerous heresy?

Yes. The Samosatene heresy became very harmful, because it tried to make Christianity popular and worldly.

10. Ought not Christianity to be adapted to the tastes and customs of the world, and to be made popular?

No. Our Lord said: "My kingdom is not of this world" (S. John xviii: 36). The Church, to be true to its origin and purpose, must always be bound to the Cross.

11. Did God overrule these heresies for good?

Yes. These heresies aroused the Church to convene Councils in which to declare the true Faith.

CHAPTER XXI.

THE APOSTOLIC FATHERS.

1. Who are the Apostolic Fathers?

By the Apostolic Fathers, are meant those early Christian writers who lived nearest to the times of the Apostles.

2. What are their names?

S. Clement of Rome, S. Barnabas, S. Ignatius of Antioch, the author of the Epistles to Diognetus, Hermas and Papias.

3. Who was S. Clement of Rome?

S. Clement of Rome was one of the earliest Bishops of that see and a martyr (xi. 9).

4. What did he write?

S. Clement of Rome wrote two Epistles to the Corinthians.

5. What witness of the early organization of the Church is found in them?

He tells us that the Apostles, as they went through many countries preaching, appointed the first fruits of their labors to be Bishops, Priests, and Deacons; and that as Christ was sent forth by God, so the Apostles were sent by Christ.

6. Who was S. Polycarp?

S. Polycarp was Bishop of Smyrna and a martyr (xiii. 3).

7. What did he write?

S. Polycarp wrote an Epistle to the Philippians.

8. For what is his Epistle remarkable?

The Epistle of S. Polycarp is remarkable for the fervent exhortation to piety with which it abounds.

9. Who was S. Barnabas?

S. Barnabas was probably a converted Jew of Alexandria.

10. What did he write?

S. Barnabas wrote an Epistle apparently to the Jews after the destruction of Jerusalem.

11. What is the character of his Epistle?

It is full of allegories and fables, and shows the uselessness of all Jewish ceremonies, etc., until fulfilled in Christ.

12. Who was S. Ignatius?

S. Ignatius was Bishop of Antioch and a martyr (xi. 4.)

13. What has he written?

Fifteen Epistles are ascribed to S. Ignatius, but probably only seven are genuine.

14. What witness do the Epistles of S. Ignatius bear to the state of the Church in his day?

He shows how the obligation of the Jewish Sabbath had already passed away; and lays great stress upon obedience to the Clergy, saying that apart from Bishops, Priests and Deacons there is no Church.

15. What is the subject of the Epistle to Diognetus?

The Epistle to Diognetus, by an unknown author, is addressed to a Gentile, and gives an account of Christianity, laying great stress upon the purity of its morals, etc.

16. Who was Hermas?

Hermas is supposed to have been the person mentioned among the friends of S. Paul in Rom. xvi. 14.

17. What did he write?

Hermas wrote a book called "The Shepherd."

18. What does the "Shepherd of Hermas" contain?

It contains the account of the vision of a Shepherd which Hermas had, and many parables concerning the Church of Christ.

19. Who was Papias?

Papias was the contemporary of S. Ignatius and S. Polycarp (xiii. 3).

20. What did he write?

He wrote five books on the sayings of our Lord; but we have only fragments of them quoted by later writers.

CHAPTER XXII.

CHRISTIAN APOLOGISTS.

1. What were the Christian Apologists?

By the Christian Apologists is meant those early writers, who wrote in defence of Christianity against the Pagans and the Jews, especially the former.

2. Who are they?

The chief of the early Apologists, of whose writings we know, are Quadratus, Bishop of Athens, S. Justin Martyr, Melito, Bishop of Sar-

dis, Athenagoras, and Theophilus, Bishop of Antioch.

3. For what are their writings valuable?

They give us some account of the customs of the Church, and manners of the Christians of their day.

4. Do any of them give us a full account of the customs of the Church?

No. None of them give us a full account, because the ancient "disciplina arcani" forbade this.

5. What was the "disciplina arcani?"

The "disciplina arcani" or "Rule of Secrecy," was the general practice of the early Church to keep silent on the sacramental and other mysteries of the Christian Faith, so long as the Church remained but a small body among the heathen.

6. What was the effect of the "disciplina arcani?"

The heathen, perceiving that the Christian Religion had many secrets and mysteries, invented horrible calumnies against it.

7. Mention some of these?

They said that the Christians met together for midnight orgies of the basest kind, and killed and ate human flesh.

8. To what doctrine did their calumnies witness?

They clearly implied a general belief in the Holy Communion as being not a mere commemorative supper, but a Feast upon the Body and

Blood of Christ; which was in those early days celebrated before dawn, in order to avoid the danger of persecution.

9. What was the result of these calumnies?

They urged the Emperors to persecute the Christians and increase their tortures.

10. Who was Quadratus?

Quadratus, Bishop of Athens, presented an apology, or defence, of Christianity, to the Emperor Hadrian A. D. 126, when he visited that city.

11. To what fact does Quadratus witness in his apology?

He appeals to many living witnesses of those whom our Lord had miraculously healed.

12. What was the effect of his apology?

Hadrian forbade Christians to be accused because of their religion only.

13. Who was S. Justin Martyr?

S. Justin Martyr was once a Pagan Philosopher, who having been converted to Christianity, addressed an apology to the Emperor Antoninus Pius, probably written about A. D. 150 (xiii. 7).

14. What is the value of his writings?

S. Justin Martyr gives us as full an account of the celebration of the sacraments of Baptism and the Holy Eucharist, as was consistent with the "disciplina arcani."

15. What has he told us in this account?

That the President offered up bread, and wine

mixed with water, which thereupon, was not received as ordinary bread and drink, but the Flesh and Blood of Jesus, Who was made Flesh; and which by transmutation, nourishes our flesh and blood. He also tells us that Sunday was the day set apart for the general assemblage of the Church.

16. What does he say about Baptism?

He tells us that after due preparation, with fasting and prayer, persons were born again; being brought to a place where there was water, and Baptised in the Name of the Trinity.

17. What was the effect of this apology?

Antoninus forbade Christians to be punished, and censured their accusers as being the more guilty and deserving of punishment.

18. Why was S. Justin called the martyr?

Because he suffered martyrdom under Marcus Aurelius about A. D. 166.

19. Who was Melito?

Melito was a Bishop of Sardis, who wrote an apology, now lost, which also obtained the Emperor's favor.

20. Where, besides in the writings of the Apostolic Fathers and Apologists, do we learn the teaching and practice of the early Church?

The Liturgies give us much insight into the teaching and practice of the early Church.

CHAPTER XXIII.

THE LITURGIES.

1. What are the Liturgies?

The Liturgies are the various services of the Holy Eucharist, used at different ages, in different places of the Church.

2. Wherein lies their great importance?

Their great importance lies in their being not the utterance of an individual, as is the writing of any Father of the Church, but the voice of the whole Church in common.

3. What is their value in doctrinal teaching?

Their value in doctrinal teaching lies in their being less guarded in keeping the "disciplina arcani," than are the writings of the Christian Apologists, and others that would be published.

4. Why is doctrine more fully expressed in the Liturgies?

Because they were solely used by Christians, and in the hands only of Bishops or Priests of the early Church.

5. How many Liturgies of the early Church are known?

There are many Liturgies known; but they are usually resolved to four sources or families.

6. What are the Four primitive Liturgies?

The Liturgy of S. James, of S. Mark, of S. Peter and of S. John.

7. Why are they named after these Apostles or Evangelists?

The four primitive Liturgies were used in four different parts of Christendom, and have the names of the chief Apostles, or founders, given them, for the sake of distinction.

8. Explain this?

The Liturgy used in the Holy Land was called the Liturgy of S. James, because he was the Bishop of Jerusalem, its capital. That used in Egypt was called after S. Mark, who founded the Catechetical School at Alexandria. That used in Rome bore the name of S. Peter; and that used in Asia Minor was surnamed after S. John, who presided over the Church in that province.

9. Are these Liturgies now in use?

No, none of these Liturgies are now in use just as they stand; but later Liturgies were founded on them.

10. Name one of the most ancient Liturgies now in use?

The Liturgy of S. Chrysostom, from whence the final prayer in our daily office is taken, is now used in the Greek Church; and was early founded on the primitive Liturgy of S. James.

11. What is the age of the Four Primitive Liturgies?

The earliest manuscripts of the Four Liturgies are about the same age as those of the Four Gospels, *i. e.* the fourth or fifth century; but quotations from them, or allusions to them, are found much earlier in Ecclesiastical writings.

12. Were they written at the same time?

No. Most probably the Four Primitive Liturgies are all derived from one original source, which may have been drawn up by the Apostles before they dispersed (iv. 2).

13. How was the Liturgy divided?

The Liturgy was divided into two parts. The first part was called the Liturgy of the Catechumens, when those who were not yet baptised might be present. Then followed the Liturgy of the Faithful, which only the baptised might attend.

14. How was this division marked?

The taking of the bread and wine for the service, or offertory, began after the unbaptised were dismissed with prayer.

15. What principle features occur in all the Four Primitive Liturgies?

The 12 following features occur in all four:

1. Kiss of peace.
2. Sursum Corda; or Lift up your hearts.
3. Ter Sanctus; or Holy, Holy, Holy.
4. Words of Institution.
5. Oblation.

6. Invocation of the Holy Ghost.
7. Prayer for the living.
8. Prayer for the departed.
9. The Lord's Prayer.
10. Commingling of the consecrated Elements.
11. The Communion.
12. Thanksgiving.

16. To which of the Four is our Communion service most similar?

Our Communion service mostly follows the Liturgy of S. John.

17. How is it that our Service mostly resembles that of S. John?

Because when S. Augustine came to England, A. D. 597, he introduced the Gallic, a French Liturgy which was founded on that of S. John; and his and all subsequent English revisions are based on that.

18. From what is the present Roman Catholic Liturgy derived?

The present Roman Liturgy is derived from that of S. Peter.

19. From what are the present Greek Liturgies derived?

The present Greek Liturgies are derived from that of S. James.

20. Are not any Liturgies now in use derived from S. Mark's?

Yes. The present Coptic, or Egyptian Liturgy, is

derived from S. Mark's, and is the oldest of all the Liturgies in present use.

21. What is the peculiarity of the present Eastern Liturgies as compared with the present Western ones?

The Eastern Liturgies have a prayer for the invocation of the Holy Ghost over the Elements, which is not found in the Western.

22. Have we retained this?

The Scotch Prayer Book of 1764, and the American one of 1789, both now in use in those countries, have inserted the Invocation, but it does not occur in the present English Service.

CHAPTER XXIV.

THE EMPEROR CONSTANTINE.

1. What happened to the Church after the tenth and last persecution?

Ten years after the last persecution, Constantine was reigning as the first Christian Emperor, and Christianity was becoming the religion of the state, A. D. 313.

2. What caused this change in the fortunes of the Church?

Constantine, while trembling for the small number of his army, which was marching against his rival Maxentius, was encouraged by the vision

of a cross with the words "By this Conquer." Having caused a standard to be made, resembling this cross, he marched under it fearlessly and gained a great victory; and his rival, Maxentius, was drowned while in flight.

3. What was the Standard called?

The Standard, which from now became the Roman Ensign, was called the "Labărum."

4. What was one of the first acts of Constantine, when his victory and the death of Maxentius, made him sole Emperor of the West?

By the Edict of Milan, A. D. 313, he and Licinius, the Emperor of the East, granted peace and liberty to the Christians.

5. Did Constantine favor the Church otherwise than by putting a stop to the persecutions?

Yes. Constantine ordered all church buildings to be restored to the Christians, he gave certain privileges to the clergy, encouraged the spread of Christianity and decreed that Sunday should be observed as a day of rest from labor.

6. Was Constantine a good Christian?

Constantine was not a Christian, although he so favoured Christianity. He did not become a Christian by Baptism, until he lay upon his death-bed; for he was afraid to take upon himself the responsibilities of the Religion of Christ.

7. Were the persecutions wholly stopped at the accession of Constantine?

No. Persecutions broke out at different times in places where Constantine's influence was not so much felt.

8. What were the chief persecutions at this time?

A severe persecution was carried on in Asia; and Licinius, having fallen out with Constantine, renewed the persecution in the East.

9. What remarkable martyrs suffered in this persecution?

The forty martyrs of Sebaste.

10. Relate their history?

Forty Christians were condemned to be placed quite naked on the ice, or in icy waters, while a warm bath was put on the shore, that any who wished might run to it, and forthwith be pardoned on offering sacrifice. They prayed that as forty were in the combat, so forty might be crowned.

11. Was their prayer answered?

Yes; but not as they expected; one poor creature lost courage and faith, and rushed to the bath, where he instantly died. Meanwhile the guardian of the bath had a vision of thirty-nine crowns, and gifts bestowed upon the faithful ones. Struck with this, and inspired with grace, he ran to the icy waters, and joining the others, obtained the vacant crown.

CHAPTER XXV.

THE FATHERS OF THE CHURCH.

1. Who are called the Fathers of the Church?

The Christian writers for 1000 years after the Apostles, are called the Fathers of the Church (xiv. 17).

2. How are they distinguished?

Beside the natural distinction of Greek and Latin Fathers, according to the language in which they wrote, the contemporaries of the Apostles are called the Apostolic Fathers (xxi); and those who lived before the Council of Nicæa, A. D. 325, are called the Ante Nicene Fathers.

3. Who are the earliest of the Fathers, whose works have come down to us?

Among the earliest Fathers, are S. Justin Martyr, who is also an Apologist (xiii: 7), S. Irenæus, (xiii: 15), S. Clement of Alexandria, Tertullian, Hippolytus, Origen (xiv: 16), and S. Cyprian (xvii: 10), all of whom lived in the second or third century.

4. For what is S. Clement of Alexandria noted?

S. Clement of Alexandria is noted for being one of the most learned of the Fathers.

5. Who was Tertullian?

Tertullian was a Priest, who seven years after-

wards lost his faith, and joined a sect, called the Montanists, in which he lived about twenty years. We have many of his writings.

6. Why is he called a Father of the Church if he became a schismatic?

Tertullian, although he became and died a schismatic, is numbered among the Fathers of the Church, because he wrote much concerning the doctrine and practice of the Church, that is of great value.

7. What is his chief work?

The chief work of Tertullian is his Apology; from which we learn a great deal concerning the early Christian Church.

8. What was the peculiar teaching of the Montanists?

They taught that the Church had not power to absolve from all sins, (compare the Novatians, xviii: 10), that to marry more than once was a sin, that the Holy Spirit was specially given to Montanus to reform the Church; and they affected a greater strictness than was customary in the Church.

9. What did Hippolytus write?

Hippolytus wrote many works: but the most valuable is a Refutation of all heresies.

10. For what is Origen remarkable as a writer?

Origen was the most voluminous writer of the Fathers; and his writings are of great value,

although he held opinions that the Church afterward condemned (xiv: 18).

11. Have we any writings of S. Cyprian?

Yes. S. Cyprian's Treatises and his Epistles are many in number, and throw much light upon the discipline and doctrine of the Church. He is remarkable for his controversy with the Bishops of Rome upon the re-baptism of heretics (xviii: 14 etc.).

CHAPTER XXVI.

AGE OF HERESIES.

1. How long did the Age of Persecutions last?

Satan tried to destroy the Church by constant persecutions during the first 300 years of her existence, till the time of Constantine, the first Christian Emperor, A. D. 320.

2. How did Satan endeavour to destroy the Church after this?

Satan tried to destroy the Church, by raising up Heresies, and forming Schisms from within her.

3. What do you mean by Heresies and Schisms?

Heresy is the wilful holding to a doctrine which the Church has condemned. Schism is the wilful refusal to recognize the Church's authorized government.

4. How long did the age of Heresies last?

The age of Heresies lasted about another 300 years, from about A. D. 320 to 680.

5. Was not the Church vexed by persecutions and Heresies except during these periods?

Yes. As was foretold by S. Paul "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii: 12), and "there must needs be also Heresies among you, that they which are approved may be made manifest among you" (1 Cor. xi: 19); but Satan at one time especially uses one weapon, and another at another time.

6. What were the general results of persecution and of Heresy in the Church?

As a general rule, the Church grew stronger and larger when persecuted, but Heresies tended to weaken and lessen her. In the end, however, both kinds of attack were advantageous to her as sifting out the lukewarm factions.

7. Did not the springing up of Heresies weaken the Faith of the Church?

No. On the contrary, the springing up of Heresies caused the Church to examine and define more closely her doctrine; and so to strengthen her faith.

8. How were Heresies condemned?

The teaching of Heretics was exposed and examined before Councils composed of Bishops and Doctors of the Church.

9. Are all Councils of the Church of equal authority?

No. Some Councils were held to consider difficulties, Heresies or Schisms in particular Churches. Others, to consider such as affected the whole Church, and to condemn such Heresies. Among these are the General or Œcumenical Councils.

10. What are General Councils?

Those Councils are called General whose doctrinal decrees are accepted by the whole Church. Others are called particular Councils, Synods etc.

11. Why do you say "doctrinal decrees"?

Because General Councils might, and some did, pass canons on Ritual, which are not binding on the whole Church.

12. What power did they claim to judge Heresies?

They claimed the direct guidance of the Holy Ghost to "guide them into all Truth" (S. John xvi: 13), as at Jerusalem (chapter II).

13. How many Councils are called General or Œcumenical?

The Roman Catholic Church, by claiming to be the only representation of the Body of Christ upon earth, has given this title to all those Councils, whose decrees have been accepted by her. The Eastern Church acknowledge the Seven Œcumenical Councils; but there is some doubt about the seventh.

14. Name the Seven Œcumenical Councils?

(1). Nice, or Nicæa, A. D. 325. (2). 1 Constantinople, A. D. 381. (3). Ephesus, A. D. 431. (4). Chalcedon, A. D. 451. (5). 2 Constantinople, A. D. 553. (6). 3 Constantinople, A. D. 680, and (7). 2 Nicæa, A. D. 787.

15. What doubt is there as to the Seventh Council?

The Second Nicene Council, A. D. 787, was not universally received by all branches of the undivided Church; nor by parts of the Western Church until even so late as the Reformation. Both Eastern and Western Churches accept it as Œcumenical now.

16. Is there not a distinction made as to the first four General Councils?

Yes. The first Four General Councils not only defended, but defined Articles of Faith which before were not clearly expressed. The 5th and 6th Councils were not so important.

CHAPTER XXVII.

THE NICENE COUNCIL, A. D. 325.

1. Why was the Nicene Council summoned?

The Nicene Council was summoned by the Emperor Constantine, A. D. 325, to consider the Heresy of Arius, a Priest of Alexandria.

2. What was the Arian Heresy?

The Arians held that Jesus Christ was not the

Eternal Son of God, but that He was a creature made out of nothing, Who once did not exist, and Who was capable of sinning.

3. How did the Nicene Council settle this question?

It anathematised those who held this Heresy, and drew up a Creed.

4. What does "anathematised" mean?

To anathematise means to excommunicate those who obstinately, and wilfully, persist in holding some Heresy, or are guilty of Schism.

5. What Creed was formed at this Council?

The Creed which we call the Nicene Creed, was substantially composed at this Council, although changes were made afterwards before it became what we now use.

6. Did Arianism cease to exist after the Nicene Council?

No. On the contrary, it troubled the Church for many years, produced many sects, and became the favorite religion of the Court.

7. In what way did some Arians wish to alter the words of the Nicene Creed?

Some Heretics wanted to alter the word "Homo-ousion" ("of the same substance"), to "Homoi-ousion" ("of a similar substance"); but the true faith of the Consubstantiality of the Son with the Father was preserved to the Church.

8. Who was the great champion of the Church against Arianism?

S. Athanasius was the great Champion of the Church against Arianism. He wrote and suffered much in his zeal against it.

9. Who was S. Athanasius?

S. Athanasius was for some time, a Deacon of Alexandria in Egypt, and as such, was the great opponent of Arius, at the Nicene Council. Soon after that, he was consecrated Bishop of Alexandria. He was several times banished by Constantine, and other Emperors who upheld the Arian party, but was finally allowed to return to his troubled city, where he died not very long after, A. D. 373.

10. Did the Nicene Council settle any other question of importance?

Yes. Among its Canons on Ritual, etc., it settled the question as to the proper time of keeping Easter (Chap. xiii).

11. What celebrated Bishop showed some sympathy with the Arian heresy at this Council?

Eusebius, Bishop of Cæsarea, the great Church historian, was what was afterwards called a half, or semi-Arian.

CHAPTER XXVIII.

THE COUNCIL OF CONSTANTINOPLE, A. D. 381.

1. Why was the Council of Constantinople summoned?

The Council of Constantinople was summoned by the Emperor Theodosius the elder, A. D. 381, to consider the Heresies of Macedonius and the Apollinarians, and to heal the Schism caused by the Arians, who had held the Bishopric of that city for forty years.

2. What is peculiar as to those who composed this Council?

No Bishop, belonging to the Western Church, was present.

3. Did not this make it forfeit the title of General or Œcumenical?

No. Because its decrees were universally accepted in the West.

4. What was the Macedonian Heresy?

The Macedonians held that the Holy Ghost was not God, but a mere creature.

5. How did the Constantinopolitan Council settle this question?

The Constantinopolitan Council added to the Nicene Creed the words: "The Lord, and Giver of life, Who proceedeth from the Father," to the end of the Creed.

6. When were the words, "and the Son," added to "who proceedeth from the Father?"

The words, "and the Son," ("Filioque"), which are the cause of a great controversy, between the Eastern and Western Church till the present time, are first found in the Creed of Constantinople, or

Nicene Creed, at a Council held at Toledo, in Spain, A. D. 589, and afterwards adopted by the whole Western Church, but rejected by the Eastern (xxxvi: 6).

7. What was the Apollinarian Heresy?

The followers of Apollinaris, or Apollinarius, Bishop of Laodicea, held that man's spiritual nature being twofold, a living soul and an intellectual spirit, our Blessed Lord had only the former, the latter being supplied by the Divine Word.

8. How did the Council of Constantinople settle this question?

It declared it a Heresy, and anathematised those who held it.

9. What other additions were made to the Creed?

The following clauses were added at the Council of Constantinople: That Jesus Christ was incarnate, "by the Holy Ghost of the Virgin Mary," "was crucified also for us under Pontius Pilate," "and was buried," that He rose again "according to the Scriptures," "sitteth on the Right Hand of the Father," and "Whose Kingdom shall have no end."

10. Did these Heresies cease to exist after they were condemned?

No. These and all the old Heresies did not die out until after many years, and then cropped up again in later times. Some of them have been

the real evil in some modern Protestant sects.

11. What great Doctor of the Church flourished at this time?

S. Gregory of Nazianzum, who opened a Church at Constantinople, when it was almost wholly given up to different Heresies. He was frequently assaulted by the Arians and others, but had so great success, that at the opening of the Council of Constantinople, he was appointed Archbishop of that See. He, however, refused it almost at once, in order to restore peace, which was marred by various factions, and retired to Nazianzum, of which small See he had been coadjutor to his father, who was its Bishop.

12. Who was S. Basil?

S. Basil was Bishop of Cæsarea, in Asia Minor, brother of S. Gregory of Nyssa, and a great friend of S. Gregory of Nazianzum. He was a man of great intellect and eloquence. Fearing vain glory, he retired for some time among the monks of Egypt, and afterwards reproduced the monastic life in his own country of Asia Minor, where he also built a hospital. He boldly withstood the Emperor Valens, an Arian, who persecuted the Catholics. He wrote many important works on Church discipline, etc., and revised a Liturgy which now bears his name, and is still occasionally used in the Eastern Church. He died in January, A. D. 379.

CHAPTER XXIX.

FATHERS OF THE DESERT.

1. Who were the Monks of Egypt?

During the age of persecution, but more especially during that of Heresies, many holy men renounced the world in order to spend their lives in fasting, labor and prayer, in the desert lands of Egypt.

2. Who were the chief of them?

Among the many celebrated Fathers of the desert, as they are called, were S. Paul, the hermit, who is called the founder of the solitary, or hermit life; S. Anthony, the founder of the community life; S. Macarius and S. Pambo.

3. Relate the story of S. Paul, the hermit?

S. Paul, surnamed the hermit, was a rich and well-born young man, who, in the days of the Decian persecution, fled into the desert. A time of peace succeeded. Many others who, like him, had fled, returned to their homes; but S. Paul, the hermit, remained in a cave near a palm tree, alone with God. He gave himself wholly to prayer and meditation for ninety years, without seeing a human face. At the end of that time, S. Anthony was inspired to visit him. They spent the whole night in prayer. A little while after, at S. Paul's desire, S. Anthony again came; but

this time to bury the dead body of the aged saint. He died about 342 A. D.

4. Who was S. Anthony?

S. Anthony was also a young man of some wealth, who, hearing the Gospel read in church—"If thou wilt be perfect, go and sell that thou hast, and give to the poor" (S. Matt. xix: 21)—sold all he had, reserving only a portion for his sister. Another day, hearing in church that other precept, "Take no thought for the morrow; for the morrow shall take thought for the things of itself" (ib. vi: 34), he gave away the portion he had reserved for his sister, and put her under the charge of devout women. He then fled to the deserts; but so many people came to learn of him, and became his disciples, that he was obliged to build huts for them around his cave. Hence he is called the father of the Community life, as S. Paul is of the Hermit, or solitary life. He was inspired to visit S. Paul, the hermit, to cure himself of a temptation of spiritual pride, thinking himself the most perfect man living. During the time when the Arian Heresy was becoming popular, he visited the city of Alexandria, and preached there, converting many to Catholicism. He is remarkable for the severity and malignity of his temptations, as well as for his fortitude in overcoming them. He greatly encouraged S. Athanasius in his zeal against Arianism. Like S. Paul,

the hermit, S. Anthony also died very aged, about 350 A. D.

5. Who was S. Macarius?

There were two hermits of this name, surnamed respectively the elder and the younger. They both lived about 350 A. D. Both were of very humble origin, and banished by the Arians to places where they converted so many heathen by their preaching, that they were recalled from banishment. Both were ordained Priests. S. Macarius, the elder, has left many very remarkable sayings.

6. What is known of S. Pambo?

S. Pambo, who lived a little later than these, is best known for many very instructive anecdotes, especially concerning his love of religious silence.

7. Tell the story of S. Pambo's lesson.

S. Pambo, being unable to read, once went to a hermit for a lesson from the Scriptures. He began reciting Ps. 39, but had not finished the first verse—"I said I will take heed in my ways that I offend not in my tongue"—when S. Pambo stopped him, saying that would do for the present. He then went away and practiced that precept so long a time that the hermit thought he had forgotten him. When S. Pambo heard this, he said he had not yet learned it perfectly, and needed not to hear more of the lesson until he had done so.

8. Were there any other hermits and fathers of the desert?

Yes. There were so many that Church writers said the "desert rejoiced and blossomed as the rose" (Isa. 35: 1). But in later times corruption crept in, and much spiritual pride ensued.

9. Who was Julian the Apostate?

Julian, surnamed the Apostate, was the cousin and successor of the Emperor Constantius. He had been baptized, but secretly relapsed into heathenism. On his accession as Emperor, he boldly avowed himself an apostate, and bathed in a bath of bullock's blood, as if to wash away the baptismal waters. He banished all Christian teachers from the schools, but recalled S. Athanasius and other exiled Bishops, Catholic and heretic, hoping to cause dissension in the Church by their controversies. Although he attempted to sneer at Christianity, his rage made him at times a persecutor. He lived to see Paganism dying out. Being mortally wounded in battle, he threw a handful of his blood towards heaven, shrieking out in mad anger against Christ: "O Galilean, Thou hast conquered." He died A. D. 363.

CHAPTER XXX.

POST-NICENE FATHERS.

1. What great Saint and Father of the Church lived during the period between the Council of Constantinople and that of Ephesus?

S. Augustine and S. Ambrose both lived about 400 A. D.

2. Who was S. Augustine?

There were two great Saints of this name—S. Augustine, Bishop of Hippo, in Africa, who flourished 400 A. D., and S. Augustine, first Archbishop of Canterbury, the Apostle of England, who lived about 600 A. D.

3. Relate the history of S. Augustine of Hippo.

S. Augustine, Bishop of Hippo (now Bona, between Algiers and Tunis) was one of the greatest of the writers and Fathers of the Church. He has left us some account of his life in a book called his "Confessions." He was the son of a heathen named Patricius, but his mother, S. Monica, was a Christian. His early years were spent in rioting and evil living, greatly to his mother's grief. Although his father became a Christian, he himself, nevertheless, remained unbaptized. Tempted by their show of learning, he joined a sect called the Manichees. His mother, on this account, refused to eat with him, but

prayed for his conversion with many tears, encouraged by the hopeful words of a friendly Bishop. Anxious to make a name in the world, Augustine went to Italy, where he obtained a professorship in Milan. There he became acquainted with S. Ambrose, the Bishop, and after sometime was converted and baptized, being much influenced by hearing of S. Anthony's wonderful life. About this time his mother, having discovered him, rejoined him. Feeling her end drawing nigh, as her prayers were answered, he accompanied her on her way back to Africa to die there. But she died on the way, thanking God for His answer to her prayers. S. Augustine being consecrated Bishop of Hippo, gathered a band of clergy around him, with whom he lived a monastic life. He was a great opponent of heresy, especially that of Pelagius (xxxi. 9). He died 430 A. D.

4. Who was S. Ambrose?

S. Ambrose was Bishop of Milan. He was originally governor of that city. When the previous Bishop died and the Church was disturbed by the Arians in the election of a successor, a little child in the congregation cried out "Ambrose is Bishop!". This was accepted as an indication of God's will, and Ambrose, although only a catechumen (not yet baptized) was appointed, much against his will. He wrote several treatises,

and revised a Liturgy. He was instrumental in the conversion of S. Augustine, of Hippo. Being persecuted by the Arian Empress, Justina, he held out firmly against her. When Theodosius, the Emperor, in anger caused a massacre at one of the games in the circus, and afterwards sought to enter S. Ambrose's church in full pomp, the Saint met him at the door, and refused him entrance. The Emperor, however, was very humble, and penitent, and having made amends was restored to Church fellowship. S. Ambrose died 397 A. D.

5. Are not S. Augustine and S. Ambrose said to have composed the "Te Deum" together?

It was said that they composed and sang this hymn when S. Augustine was being baptized, but there is no good authority for the story.

6. What other great men lived about this time?

S. Martin, S. Chrysostom and S. Jerome all lived in different parts of Christendom about 400 A. D.

7. Who was S. Martin?

S. Martin, the son of heathen parents, became a catechumen when he was ten years old, but was not baptized for some years after. One very cold day, being eighteen years of age, when he held a commission in the Roman army, being asked by a shivering beggar for alms, he cut his military cloak in two and gave the beggar half, for which

he was rewarded by a vision of our Blessed Lord wearing the half cloak. He was thereupon baptized. He was a staunch supporter of the Catholic Faith against the heretics. Part of his life was spent as a hermit. Being called away from solitude, to become Bishop of Tours, in France, he spent the rest of his days there under monastic rule, and died 397 A. D.

8. Who was S. Chrysostom?

John, surnamed Chrysostom, or "the golden-mouth," on account of his eloquence, was a heathen lawyer who afterwards became a Christian and was finally consecrated Archbishop and Patriarch of Constantinople. He suffered much persecution for his bold preaching against the vices of the Court and age. He has left many writings, including valuable commentaries on parts of Holy Scripture. He died 407 A. D.

9 Who was S. Jerome?

S. Jerome was a Priest of Rome, who afterwards lived a strict life in Bethlehem. There he built a hospital for Catholic strangers, "lest," said he, "Joseph and Mary should come again to Bethlehem and find no room there." Some noble ladies put themselves under his spiritual guidance. He was a voluminous writer, but is especially noted for having translated the whole of the Bible into the vulgar tongue, Latin, and which is hence called the Vulgate. He undertook the

study of Hebrew at an advanced age in life, seeking, by means of its difficulty, to find engrossing employment to subdue fleshly temptations. He died 420 A. D.

CHAPTER XXXI.

THE COUNCIL OF EPHESUS. A. D. 431.

1. Why was the Council of Ephesus summoned?

The Council of Ephesus was summoned by the Emperor Theodosius the younger, and Valentinian, A. D. 431, to consider the heresy of Nestorius, Archbishop and Patriarch of Constantinople.

2. What was the Nestorian heresy?

The Nestorian heresy taught that Jesus Christ was not the Word of God, but that the Word of God dwelt in the Person of Jesus Christ. Hence it refused to the Blessed Virgin Mary her title *Theotokos*, or Mother of God, saying that He Who was born of her was simply Man, in Whom the Word of God dwelt as in a case.

3. What was the special danger of this heresy?

If Jesus Christ were not both God and Man, indissolubly united in one person, His atonement would be valueless. Being both God and Man He is allied to Both, and so can make an At-one-ment, or Both at one. This heresy also involves many other serious consequences.

4. Who was the great champion of Catholicism against Nestorianism?

S. Cyril, patriarch of Alexandria, was the great champion against Nestorianism as S. Athanasius was against Arianism.

5. What was the character of S. Cyril of Alexandria?

S. Cyril of Alexandria (so called to distinguish him from S. Cyril, Patriarch of Jerusalem, who lived nearly a century earlier) was a man of great zeal and learning. Like S. John the beloved disciple, he was such a "son of thunder," that many have blamed him for excess of zeal, and cruelty. He has left us many very valuable writings, and is one of the greatest of the Fathers of the Church.

6. Relate the history of the Council of Ephesus?

Chafed at the apparently culpable delay of many Bishops who were summoned to the Council, but who did not arrive until sixteen days after the appointed time, S. Cyril, who presided, began without them. When the absent Bishops arrived, they convened a rival council, and deposed S. Cyril. These acts were, however, set aside, and those of the Council of Ephesus were finally accepted by the whole Church. Nestorius was deposed and banished.

7. Is S. Cyril to be blamed for rashness?

In this and some other acts in his life for which he has been censured, it is difficult at this

distance of time to judge. More probably he acted from motives of righteous indignation and zeal. His celebrated letter to Nestorius which was accepted by the Council, breathes a spirit of Divine Love, and shows him to have been, like S. John (whom he greatly admired, and on whose writings he commented), an apostle of Love as well as of Zeal.

8. Did the Council of Ephesus decide any other question?

Yes. In passing certain Canons it condemned Pelagianism (xxx: 3).

9. What was Pelagianism?

Pelagius, or Morgan, a British monk, was led astray by a false indignation against sloth to teach, among other errors, that Adam was created mortal, that his sin harmed only himself, and that infants who were thus born, as he, without sin, needed not Baptismal pardon; that it was possible to keep from sin without the Grace of Christ, and that there had been sinless men before Christ came.

CHAPTER XXXII.

THE COUNCIL OF CHALCEDON. A. D. 451.

1. Why was the Council of Chalcedon summoned?

The Council of Chalcedon, at which were as-

sembled six hundred and thirty Bishops, the greatest number present at any of the General Councils, was summoned by the Emperors Valentinian and Marcian, A. D. 451, to consider the heresy of Eutyches.

2. What was the heresy of Eutyches?

Eutyches, an Abbot of Constantinople, in endeavoring to vanquish Nestorianism, taught the opposite error, that the two natures in Christ, the Humanity and Divinity, were so confused that, after the Incarnation, He had only one Nature—the Nature of the Incarnate Word.

3. In what words was this heresy condemned?

The Council of Chalcedon declared "that we are bound to acknowledge one and the same our Lord Jesus Christ, perfect in Godhead and perfect in Manhood, Very God and Very Man, of one substance with the Father as touching His Godhead, and of one substance with us as touching His Manhood. . . . Born in these latter days as to His Humanity, of the Virgin Mary, the Mother of God."

4. What important Canons were passed at this Council?

Several important Canons were passed concerning the discipline of the clergy, one of which forbade their engaging in trade; but the most important was one which confirmed an earlier Canon of Constantinople, A. D. 381, giving to that See the

place of honor next to Rome, on the ground of their political, rather than spiritual importance.

5. Was this Canon acceptable to the Roman party?

No. The Roman legates, or representatives of the Pope, or Bishop of Rome, who at the Emperor's request presided at the Council of Chalcedon, absented themselves when this canon was passed, and afterwards protested against it; but in vain. Pope Leo also wrote to remonstrate; but the whole Eastern Church, who foresaw the growing arrogance of Rome, received the Canon as it stood, and it still has its place in the Ecclesiastical Law of that Church.

6. For what is S. Leo the Great celebrated?

S. Leo the Great, for so he is usually styled, the first Pope of that name, is justly celebrated for the letter, or "Tome" which he wrote to Flavian, Patriarch of Constantinople, and which was accepted by the Council as a valuable exposition of the Catholic Faith, especially against the heresies of Eutyches and Nestorius; and which was put forth as expressing the mind of the Council.

7. What noted synod preceded this Council?

A Council was summoned at Ephesus to hear S. Leo's tome, and confirm Flavian's condemnation of Eutyches. But towards nightfall, a ruffianly crowd of soldiers and Eutychian monks rushed in, maltreated the Catholics and Flavian, and intimid-

ated many to support Eutyches and sign Flavian's deposition. A. D. 449.

8. What name is given to this Synod?

It was called Latrocinium, or the Villain's gang.

9. Did Eutychianism cease to exist after its condemnation at Chalcedon?

No. Under the name of Monophysite, or One Nature only, this heresy cropped up again, with some differences, in later times. Another form was called Jacobite, after James, or Jacob the beggar, a Syrian monk. It is still held, in more or less degree, in some local Churches.

10. Sum up the chief proceedings of these four greater General or Œcumenical Councils?

1. NICEA, 325 A. D., against the Arians, declared that Christ was Very God.

2. CONSTANTINOPLE, 381, A. D. against the Macedonians, declared the Holy Ghost was Very God, and

3, against the Apollinarians, declared that Christ was Perfect Man.

4. EPHESUS, 431 A. D., against the Nestorians, declared that Christ was one Person in two Natures, unmixed, Human and Divine.

5. CHALCEDON, 451 A. D., against the Eutychians, declared that Christ had Two Natures distinct in this One Person.

11. What do you mean by the term "Communicatio idiomatum?"

The Latin term "communicatio idiomatum,"

and Greek "coinonia idiomaton," which may be rendered "interchange of attributes" is used to signify that the Two Natures of God and Man are so united in the One Person of Christ, that the attributes of Each Nature may be ascribed to this One Person, Who is both God and Man.

12. Explain this.

S. Paul could speak of the "Lord of Glory" being "crucified" (1 Cor. 2: 8) because He Who was crucified as Man was also God, the Lord of Glory; and our Lord, before His Ascension, could speak of Himself as "The Son of Man Who is in Heaven" (S. John 3: 13); because He Who was in Heaven as Son of God, was also Man. So also, He could truly say "My Father is greater than I" (S. John 14: 28), speaking of Himself as Man; while referring to His Co-equal Godhead He could say with equal truth "I and My Father are One" (ibid 10: 30).

13. What was happening in the Roman Empire during this time?

The great Roman Empire was rapidly becoming extinct (Daniel 2:33, 41-45).

14. What caused the extinction of the Roman Empire?

Barbarous nations made incursions and weakened it.

15. Mention some of these.

The Huns, Goths and Vandals.

16. Who were the Goths?

The Goths were a brave nation springing into existence beyond the Danube; whom as early as 378 A. D., the Arian Emperor Valens, a persecutor of the Catholics, invited to assist him against the Huns.

17. Who were the Huns?

The Huns were a fierce barbarous tribe, of hideous aspect, from the neighborhood of Tartary, who were oppressing the Empire.

18. What was the result of this alliance with the Goths?

The Goths being illtreated by the Romans, they in turn became their enemies and besieged Rome A. D. 410, when the city was betrayed to them, and it was captured by Alaric, their chief.

19. Did the Huns again trouble the Empire?

Yes. Under Attila, their chief, who styled himself the Scourge of God, and had ravaged the Eastern Empire but was bribed to depart, the Huns marched towards the West. Having laid waste the North of Italy, Attila approached the gates of Rome and demanded the sister of the Emperor for his harem. Here he was bravely met by S. Leo the Great, vested in full pontifical robes, who persuaded Attila to leave, and take the dowry instead of the princess.

20. Did S. Leo's brave act succeed?

Yes. Attila recognized in it the fulfilment of

a dream, and departed, leaving Rome unharmed. Shortly afterwards he burst a blood vessel, and at his death, the Hunnic power came to an end.

21. Who were the Vandals?

The Vandals were a tribe from the north of Europe, or Germany, who had established themselves in Spain. In 430 a jealous governor of the Roman Empire in African invited Genseric, their chief, to come over and avenge his wrongs. He did so, and besieged Hippo, the city of S. Augustine, who died there during the siege. Some years after he marched against Rome, and he was likewise met by the brave S. Leo who commanded him to retire. The city, however, was betrayed by the Empress later on, and Genseric destroyed everything made of precious metal, and sold thousands of Romans into slavery.

22. How did the Western Empire finally fall?

In A. D. 476 the Gothic king of North Italy deposed Augustulus, the last Emperor of Rome; and so the Western Empire, of which that city was the capital, fell and became the prey of barbarous nations.

CHAPTER XXXIII.

MONASTICISM.

1. What do you mean by Monasticism?

By Monasticism is meant a state of life entirely devoted to the service of God in obedience to His call, and in which are given up all the concerns of this world.

2. In what manner was this act of devotion made?

Usually by binding one's self by the vows of Chastity and Poverty, to which was added that of obedience to a superior when others were associated in the same life. Hence it was called the Religious, or bound life.

3. Did those who were thus dedicated live entirely apart from the world?

No. In the earliest ages Virgins, as they were called, apparently lived in their parents' houses; but in after times when opportunity offered, they found it more conducive to their strictness of life to retire from the world, as did S. John Baptist, and others of old (xvi: 11).

4. What two special modes of the Monastic life were adopted?

The solitary or Hermit life, of which S. Paul the Hermit was the founder; and the Community

life, whose origin in Christian times is attributed to S. Anthony (xxix: 4).

5. Which was the older of them?

The Hermit life was the original; the Community life sprung from the custom of hermits occupying neighboring caves or cells, and meeting for sacred instruction or worship.

6. What other great difference is there in these two kinds of life?

The Community life is a state of life under strict rule, and lasting on as long as new members join it; the Hermit life had customs peculiar to each and died out with each individual.

7. What strange phase of Hermit life appeared in the fifth century?

The Stylite, a pillar-hermit life, where the hermit who adopted it spent his solitary years on the top of a pillar.

8. Who was the first Pillar Saint of note?

S. Simeon, the stylite, lived thirty-seven years on a pillar. He added to its height from time to time as multitudes crowded around him for reverence, advice or curiosity, until it became sixty feet high with a room at the top, only one yard in diameter.

9. Was not this a mark of pride?

Many others followed his example and became stylites, but were so puffed up with pride that the Church condemned the practice. But in S. Sim-

eon's case his humility was put to the test and proved. After he had already spent many years on his pillar, an Abbot ordered him to descend from it, and lead an ordinary life. He was about to comply immediately, when the messenger bade him forbear, satisfied with his obedience, and perceiving him to be divinely called to that life.

10. Was not this a very idle, profitless life?

It became so in his imitators, but was not so in the case of S. Simeon. He preached twice a day to an innumerable concourse, was a great upholder of the Catholic Faith against heresies, and prayed night and day, interceding for the Church and the conversion of the world.

11. In what age did he live?

S. Simeon the stylite died A. D. 459.

12. Who was the great founder of the Community life in later days?

S. Benedict, who was called the Father of all Monks.

13. Relate his history.

S. Benedict was a young Italian who at the age of fourteen fled from his home, and led a hermit's life for three years. On being discovered, he relinquished it, and some monks wanted him to rule over them. Some of them, however, rebelled against him and tried to poison him. His life was miraculously preserved, and leaving them, he retired to Subiaco, about forty miles from Rome,

and founded twelve monasteries of twelve monks each. Here his life was again attempted by the jealous Priest of the neighborhood, and again miraculously preserved. So he left, and went to Monte Casino, where was an idol temple, which, having destroyed, he made the site of two chapels. The Order of Monks which he founded still flourishes. He died 21st March, A. D. 543.

14. Who was S. Scholastica?

S. Scholastica was the sister of S. Benedict. She founded a Monastery for Women on Mount Casino, near her brother. Once every year she visited him outside his monastery, where they discoursed of Heavenly subjects. She died a month before him, and they were buried in the same grave.

CHAPTER XXXIV.

CHRISTIANITY IN ENGLAND.

1. By whom was the Church founded in England?

It is not certain by whom Christianity was first preached in that country; but probably by some British slaves, who had learned the Gospel in Rome, and possibly had been taught by S. Paul, while also a prisoner there. Some think he may himself have visited Britain, as he is said to have gone "to the utmost bounds of the west."

2. What is the earliest account of Christianity in Britain?

Lucius, a Christian King in Britain, A. D. 150, is said, by the Venerable Bede, a Church historian, to have sent to Rome for more Christian teachers. But this is not fully established as a fact.

3. Who was the first British Martyr?

Alban, who was beheaded A. D. 303, is called the Protomartyr of England (xix: 12).

4. What other early evidence of Christianity in Britain have we?

British Bishops were present at the Council of Arles, A. D. 314, and at the General Council of Nicæa, A. D. 325. Pelagius, the Archheretic, A. D. 400, was a British Monk.

5. Did the Church in Britain flourish?

No. Harassed by the invasion of hostile tribes, the British sought for aid from other nations, who in turn became their spoilers, and drove them into the extreme west, Cornwall and Wales. Here alone the Faith was preserved, and that imperfectly, while the paganism of the conquerors again prevailed in nearly all the rest of the island.

6. How was the Faith revived in the rest of England?

S. Gregory the Great, Bishop of Rome, pitying the condition of some English slaves, and being himself unable to preach the Gospel in their

country, sent one of his monks named Augustine to teach them, A. D. 597 (xxxvi: 7).

7. What was the result of S. Augustine's mission to the English?

When S. Augustine arrived in Kent, Ethelbert, the king of that part, whose queen, Bertha, was a Christian, permitted him to preach in his dominions, and was finally himself baptized, whereupon many of his subjects followed his example.

8. Did S. Augustine come across the representatives of the ancient British Church?

Yes. He was surprised to find that there was a Church already existing in the isle, although not flourishing; so he invited the British Bishops to meet him to decide as to the best way of joining in converting the surrounding tribes, and for other questions. But, taking offence at what they judged to be S. Augustine's arrogance in not rising at their approach, they went away and refused to confer with him.

9. What were among the chief peculiarities of the ancient Church in Britain?

They kept Easter on a Sunday indeed, hence they were not Quartodecimans; but they were guided by a different and more ancient calendar than that of the Roman Church, and so Easter was not always observed on the same day of the month in both Churches. They had also different customs about baptizing; and the clergy

wore the tonsure, that is cut their hair according to ecclesiastical use, in a different manner.

10. What Liturgy did they use?

The ancient British Church used the Asiatic Liturgy of S. John, which had been brought to them by S. Germanus, of Auxerre. S. Augustine brought over the Liturgy revised by S. Gregory, but adopted much of the ancient British use, compiling a Liturgy for their special worship, and which is the germ of our present Prayer Books.

11. How is this S. Augustine distinguished from S. Augustine of Hippo?

He is called S. Augustine of Canterbury, being the first Archbishop of that See, whom all Archbishops of Canterbury to the present day, succeed in unbroken line.

12. Give the dates of the two S. Augustines?

S. Augustine, Bishop of Hippo, and Father of the Church, died 28th of August, A. D. 430. S. Augustine, of Canterbury, died May 26th, A. D. 604.

13. Who was S. Ninian?

S. Ninian, the Apostle of South Scotland, was the son of a bordering British prince. He was consecrated at Rome, Missionary Bishop for the heathen Scottish Tribes. He built Whit-Church, the first stone church in the British Isles, in honor of his friend S. Martin of Tours, who had recently died. He died 16th of September, A. D. 432.

14. Who was S. Patrick?

S. Patrick, the Apostle of Ireland, was the son of a Gaelic, or else a Gallic Deacon. At the age of sixteen he was carried away as a slave to the kingdom of Ulster, in Ireland, and made to tend sheep. After six years he escaped, but was again taken and again restored to his parents. Moved by an interior voice to seek the land of his captivity, he tore himself away from his home to preach the Gospel in Ireland. He died there 17th of March, A. D. 464.

15. Who was S. David?

S. Dewi, or David, the patron of Wales, was said to have been the son of a Welch prince. He was ordained Priest and founded twelve monasteries in Wales. Being consecrated Bishop while on a pilgrimage, he returned to his own country and preached against Pelagianism. He was appointed Archbishop and Metropolitan of the Church in Britain. He died very aged, March 1st, A. D. 544.

CHAPTER XXXV.

CHRISTIANITY IN FRANCE.

1. By whom was the Church founded in France?

It is not certain by whom Christianity was first preached in Gaul; but there was so flourishing a Church there A. D. 177, that while the rest of

Christendom had peace, there was a great persecution at Lyons and Vienne, and forty-eight confessed Christ there as martyrs.

2. What important early Synod was held in this country?

A Synod was held in Arles, A. D. 314, at which a great part of the Western Church was present, including three Bishops from Britain.

3. What was the object of the Synod of Arles?

It was summoned to put an end to the Donatist Schism.

4. What was the Donatist Schism?

A Bishop named Donatus caused a schism in the Church by abjuring Communion with Cæcilian, of Carthage, because he had been consecrated by a traitor (xix: 8), and choosing another in his place. They became a gloomy fanatical sect, and did not finally die out for nearly a hundred years.

5. What did the Synod of Arles effect?

It condemned the Donatists; settled the question as to the day for observing the festival of Easter, as we now have it, and as it was afterwards established at Nicæa (xxvii: 10), and that as to the validity of Baptism by heretics.

6. Who was S. Germanus of Auxerre?

S. Germanus was the duke or governor of that part of Gaul, as a man of fashion and a great sportsman. Having been rebuked by the Bishop of Auxerre for following a heathen custom, he threat-

ened his life. Shortly after, the aged Bishop feeling his end approaching, named Germanus, as yet unconverted, as his successor. Summoning all to the Church, the Bishop with his clergy and others surrounded Germanus, and forcibly vested him as a monk, bidding him wear his habit undefiled. He at once became a changed man, and on the death of the Bishop was unanimously chosen as his successor, for which he was constrained to be ordained Priest, and then consecrated Bishop of Auxerre.

7. Had S. Germanus any connection with England?

Yes. At the request of the British Church he, with S. Lupus, Bishop of Troyes, was sent to Britain to put down the Pelagian Heresy (xxiii: 17). He introduced the Gallican Liturgy there about A. D. 429 (xxxiv: 10).

8. What was the Hallelujah victory?

It is said that while S. Germanus and Lupus were in Britain, they led out the British army against some Pictish and Saxon invaders. Before the battle, which took place after Holy Week, a temporary church was erected for Easter, and the army put under religious instruction, and afterwards many were baptized. When the enemy came on, the British army thrice shouted the war cry "Hallelujah," which, being re-echoed in the neighboring hills, caused such consterna-

tion among the invaders that they fled in a panic, and many were drowned in the river, thus giving the British an easy victory.

9. Who was S. Clovis?

S. Clovis, or Louis, as the name of his descendants was spelt, was the first Christian king of the Franks, and the founder of the French kingdom. He was converted by his wife Clotilda on having obtained a victory over his enemies by calling on Christ for aid. His baptism, like that of Ethelbert's, was followed by that of many of his subjects (xxxiv: 7). It is said that once on hearing the history of our Lord's Passion read by S. Remy, he cried out in his simple zeal and indignation, that had he and his Franks been there, they would not have suffered Christ to be taken by the wicked Jews. The title "the eldest son of the Church," borne by succeeding French kings, was first bestowed upon him. He built the ancient church of Nôtre Dame, in Paris. He lived A. D. 500.

CHAPTER XXXVI.

SECOND COUNCIL OF CONSTANTINOPLE, A. D. 553.

1. Why was the Second Council of Constantinople summoned?

Justinian, Emperor of the East, summoned a Council at Constantinople, A. D. 553, to determine

a controversy concerning some writings which savored of Nestorianism.

2. What did it effect?

It confirmed the decrees of the first Four General Councils, and added anathemas against the writings in question, and other Nestorian errors. It was thus a kind of appendix to the Council of Ephesus.

3. For what is Justinian celebrated?

Justinian, surnamed the Great, is celebrated for the collection of Roman laws which he caused to be made, and which are the basis of most European and Christian legislation. He also rebuilt from its ruins, by fire, and beautified the church of Saint Sophia, or the Divine Wisdom, which Constantine had founded at Constantinople. It has since, and is still, profaned as a Mohammadan mosque (xlv: 12).

4. Was he a Catholic?

Yes; he was a firm supporter of the Catholics, although his wife, who had been a very immodest actress, was a heretic. Under him, Belisarius, his great general, (who in his old age was blinded by the jealous Emperor and reduced to beggary, although he had twice saved Rome from her enemies) regained Carthage and the North of Italy from the Arian Goths and restored the Catholic worship.

5. What other country was reclaimed about this time from Arian rule?

Recared, the Gothic and Arian King of Spain became converted to the Catholic Faith in 587 A. D., and was followed by many of his Gothic subjects. In order to accustom the new Arian converts to the Catholic Religion, the Creed of S. Athanasius was sung in church.

6. What Spanish Council is celebrated for its act at this period?

The Synod of Toledo, A. D. 589, added to the Article "The Holy Ghost who proceedeth from the Father," the clause "and the Son" (Filioque) (xxviii: 6).

7. Relate the history of S. Gregory the Great.

S. Gregory was a nobleman of Rome, who gave up the high position of Prætor and became a monk in the order of S. Benedict. Having been much affected at the sight of some beautiful young English heathen slave lads, he set out on a mission to England, but was recalled by the Pope at the desire of the Roman people. When, soon after, he became Pope, he sent his monk, Augustine, to commence the work he so much yearned to accomplish (xxxiv: 6).

8. What other great works did he do for the Church besides sending S. Augustine to England?

He reformed the Church music, building two schools in Rome for the teaching of plain chant,

since called Gregorian. He revised and edited a Liturgy, abridging one formerly in use. He wrote many valuable works, especially a commentary on the Book of Job, and hence is called a Father of the Church. After a life of great humility and holiness he died, 12th March, A. D. 604.

CHAPTER XXXVII.

MOHAMMAD.

1. What great Anti-Christian power arose in the seventh century?

The Mohammadan religion was founded in the seventh century, and continues to the present day one of the greatest enemies of Christianity.

2. By whom was it founded?

The Mohammadan religion was founded by, and is named after, an Arabian called Mohammad, A. D. 622.

3. Who was Mohammad?

"Mukhammad," or "the desired one," as he called himself, was a noble but poor orphan of Mecca in Arabia, a descendant of Ishmael, who was brought up by relatives. Having married a widow whose steward he had been, he obtained great riches. Being much grieved at the idolatry and wickedness that he saw around him, he determined to work a reformation.

4. Was not this praiseworthy?

His subsequent history shows him to have been an instrument of evil. When it serves his purpose, Satan can "transform himself into an angel of light" (2 Cor. xi: 14).

5. How did he set himself to work this reformation?

When he was about forty years of age, he retired into a wilderness near Mecca, to meditate on God's unity and other holy subjects. Here he endured great mental struggles, and had severe fits of epilepsy, during which he believed S. Gabriel, the archangel, was sent to reveal to him God's Will. These assumed revelations were supposed to be continued from time to time, to the end of his life. He therefore gave himself out to be the great prophet of God, to whom our Blessed Lord, as well as the prophets and Apostles, were inferior.

6. Was he then a Christian heretic?

No. He was never a Christian; but he mixed up Christianity and Judaism in his system, having been brought into contact with Jews and certain heretical Christian sects.

7. Was his assumed call recognized?

At first his wife and some relations only acknowledged him, but in a few years, many others accepted him as their leader, especially after the Hegira.

8. What was the Hegira?

After some years of mingled success and persecution, Mohammad fled from some enemies who were resolved to murder him, and was received with enthusiasm by his adherents at a place afterwards called Medina, or the City. This flight, or Hegira, took place A. D. 622, and is the turning point of Mohammad's life, as it made him a powerful chief. His followers date from this era.

9. Was this epoch marked by any other circumstances?

Yes. From this time he began to extend his religion by the sword, giving the vanquished the choice of submission to it, or paying tribute, or suffering death. His life, too, was marked by cruelty, treachery and the gratification of his baser passions.

10. What is the Koran?

The Koran, that is reading, or recitation, is a book of his pretended revelations, his laws, etc., which all his followers reverence as most sacred.

11. Did Mohammadism make rapid progress?

Yes. Islam, that is peace or submission, as the religion of Mohammad is properly styled, made terrible progress. In little more than a hundred years after his death, which happened A. D. 632, the Holy Land, Persia, Western Asia, Egypt, almost all Africa as then known, and Spain, were conquered by the Muslim, or followers of Islam. And until the seventeenth century, when their

power was broken by Russia, they were adding other countries.

12. How great a part of the world at present is Mohammadan in religion?

Islam owns about one hundred million adherents, that is one-thirteenth of the world's population, but less than a third of the Christian people.

13. What is the Muslim watchword or creed?

There is but one God; and Mohammad is His prophet.

CHAPTER XXXVIII.

THIRD COUNCIL OF CONSTANTINOPLE, A. D. 680.

1. Why was the Third Council of Constantinople summoned?

The Third Council of Constantinople was summoned by the Emperor Constantine Pogonatus, or the Bearded one, A. D. 680, to consider the Monothelite Heresy.

2. What was the Monothelite Heresy?

The Monothelite taught that after the Incarnation, our Lord had only one Will, namely the Divine Will, although they allowed He had two distinct Natures.

3. What is the Catholic doctrine on this subject?

As our Lord has two distinct natures, so has He two distinct faculties of willing, belonging to

each. But inasmuch as He is but one person, so both wills act together, that is, the human will acts in accordance with the divine will.

4. What remarkable condemnation was passed by this Council?

The Third Council of Constantinople anathematised Pope Honorius, a recent Bishop of Rome, who had favored Monothelitism.

5. What celebrated British Bishop was present at this Council?

S. Wilfred, the only British Bishop whose name appears among the signatures of any of the Œcumenical Councils, signed the acts of this one.

6. Who was S. Wilfred?

S. Wilfred was a young English monk who argued strenuously for the disuse of the British customs, and finally prevailed. He became Archbishop of York, and as such, sat at the Council of Constantinople in 680, A. D.

7. How were the British and Roman jealousies healed?

The British and Roman jealousies, which began when S. Augustine met the British Bishops in 603, A. D., were not healed till 669, A. D., when Theodore, a Greek of Tarsus in Asia, was consecrated Archbishop of Canterbury, who being a foreigner was neutral. It was he who divided England into sees and parishes.

CHAPTER XXXIX.

SECOND COUNCIL OF NICÆA, A. D 787.

1. Why was the Second Council of Nicæa summoned?

The Second Council of Nicæa was summoned by the Empress, Irene, A. D. 787, to reverse the decrees of a previous Synod, held at Constantinople thirty-three years before, in which all use of sacred imagery was condemned as idolatry; and to put down Iconoclasm.

2. What was Iconoclasm?

Iconoclasm, or the breaking of images, was the name given to the fanatical and irreverent destruction of all sacred imagery, which was set on foot by the Emperor Leo, the Isaurian, A. D. 726, and carried on for sixty years, under his successors, with much violence and cruelty.

3. What was the cause of this?

There was a growing tendency to pay a superstitious reverence to sacred pictures, even extending to the paint with which they were colored. Hence a natural reaction set in.

4. In what terms was the use of sacred imagery sanctioned by the Second Council of Nicæa?

It was decreed that the pictures, whether painted or of mosaic work, of our Lord, the Virgin Mary,

angels and saints, were to be set up for adoration, with kissing and due honor, as the figure of the Cross was honored; and that incense and lights were to be offered before them as of old.

5. How was this defended?

The decree went on to say that the honor paid to the image passed on to its subject, so that he who honored the former, adored in it the person whom it represented.

6. Was this Council universally accepted as Œcumenical?

For centuries there was a great controversy about it in the West. Synods were held in order to consider its authority, especially one at Frankfort, under Charlemagne, A. D. 794, in which it was rejected and its acts reversed. And it seems that so little was it recognized, that the older volumes of the Councils of the Church do not contain the acts of this Council of Nicæa, nor were they published, says Bellarmine, until his own time, which was long after the Reformation.

7. What may be said in justification of the strong language in which it permitted image reverence?

The Council was held in a country, where, and during an age in which, the most extravagant acts of homage were paid to persons of distinction; so that it did not seem meet to the Easterns to honor the sacred images with less outward respect than was given to individuals.

8. To what did this disagreement in the Churches concerning images point?

To a growing separation between the East and West of Christendom, which was further widened by the Photian Schism, as it was called.

9. What was the Photian Schism?

Ignatius, Patriarch of Constantinople, A. D. 846, was deposed on the false charge of high treason, and a learned layman, named Photius, was hurried into the priesthood and consecrated in his place. Each being recognized as rightful Patriarch by his own party, Photius appealed to Rome; and Roman legates, at Constantinople, confirmed Ignatius' deposition and imprisoned him. The Pope, however, refused to acknowledge their act, and restored Ignatius. Photius and the Emperor then accused the Pope of disobedience to the ancient canons, and Photius excommunicated him. But a new Emperor restored Ignatius, and deposed Photius. At the death of Ignatius, Photius was again reinstated, but he finally again fell, and died in exile, A. D. 891.

10. Has an Eighth General Council been held?

No. The Latins call the Synod at Constantinople, in which Photius was condemned, the Eighth General Council; while the Greeks reckon as the Eighth, one which was held in the same city ten years afterwards, and which anathematised the former, the Papal legates themselves, joining in the anathema.

CHAPTER XL.

CHRISTIANITY IN THE NORTH OF EUROPE.

1. By whom were the Churches in the North of Europe founded?

Several missionaries preached the Gospel in the North of Europe, in different centuries. S. Willibrord, an English Benedictine monk, accompanied by eleven companions, spent fifty years of his life preaching in Friesland, Denmark and Holland. He died, A. D. 738, after having met with remarkable success.

2. By whom were the Churches in Germany founded?

S. Boniface, also an English monk of the same Order of Saint Benedict, is called the "Apostle of Germany," having preached there. He established Monasteries, including a very flourishing one at Fulda, and founded four Bishoprics. He was martyred, with fifty-two others, by a band of heathen, while confirming some new converts in the open air, A. D. 755.

3. Who was S. Anskar?

S. Anskar was a monk, who spent the best part of his life in preaching the Gospel in Sweden and other northern countries. His practice was to purchase slave boys and train them in his semin-

aries. After a life of many trials and disappointments, he died, February 2, A. D. 865.

4. By whom was the Gospel preached in Bulgaria?

Bogoris, the prince of that country, had been instructed in the faith by a captive monk, and, after long delay, baptized. He, however, retained some of his idols until he was frightened into abandoning them by a picture of the last judgment, which S. Methodius, a monk, had painted in his hall. After his conversion, which was followed by the baptism of a number of his subjects, he was distracted by the claims of rival Churches, and sent to Nicholas I., the Pope of Rome, for teachers, about A. D. 865.

5. What did Pope Nicholas do?

He sent him two Bishops, with a letter, which threw such a slight upon the Eastern Church, that it tended to widen the separation between East and West, already beginning.

6. Did S. Methodius do missionary work in any other country besides Bulgaria?

Yes. Probably he is the same as a monk of that name who preached in Moravia, and in Bohemia.

7. How was Christianity introduced into Moravia?

A prince of Moravia begged S. Methodius and his brother, Cyril, to teach him, and his people, in

his own tongue. They went, and finding the Moravians had no written language, they invented an alphabet for them, now called the Slavonic, and translated the Bible and Liturgy into it. This Liturgy of SS. Cyril and Methodius is still used in Russia.

8. When was the Gospel preached to the Bohemians?

It is said that a Bohemian chief, visiting the Moravian court, was assigned a place on the floor during dinner, as being a heathen. S. Methodius, who was present, told him that Christianity would exalt him above all kings and princes; whereupon he and thirty companions were baptized.

9. Who was S. Wenceslas?

"Good King Wenceslas" was the grandson of this Bohemian duke and was brought up by him. He was a very good and merciful prince, and did much for the conversion of his people. He was murdered by his own brother on his way to church, and died praying for his forgiveness, A. D. 936.

10. When was Christianity introduced into Russia?

Ignatius, the rival of Photius, is said to have consecrated a Bishop for the Russians, but Paganism seems to have become all but universal, until the time of Queen Olga, of Novogorod, who was baptized, A. D. 955.

11. Did Christianity at once spread there?

No. Her own son was ashamed to change his religion; but his son and successor, Vladimir, sent some envoys to report on the various religions of Europe. The account they brought back of the magnificent ritual at Constantinople so struck him, that he obtained the hand of a Greek princess in marriage, and became a Christian.

12. What is said of the rapid conversion of Vladimir's Russian subjects?

On his return to his country, he publicly destroyed a famous idol; and his people had such faith in the wisdom of his change of religion that a general baptism of the population took place. The people stood in the water, and the priests baptized them, naming them by companies. This happened about A. D. 1000.

13. When was Christianity introduced in Poland?

Probably Poland was visited by Greek missionaries from Moravia; but it soon became subject to Latin rule, and in early times paid the tax of Peter's pence.

14. What was the tax of Peter's pence?

A yearly tribute of a penny per head, exclusive of the nobles and clergy, which was paid to the treasury of S. Peter's Church at Rome.

CHAPTER XLI.

SCHISM BETWEEN EAST AND WEST CHRISTENDOM.

1. What was the immediate cause of the Schism between the East and West of Christendom?

Cerularius, the Patriarch of Constantinople, ordered one of the Bishops, under his jurisdiction, in South Italy, to give up using unleavened bread in the Eucharist, and closed some Churches in Constantinople for the same custom. The Pope, Leo IX, thereupon sent three legates to Constantinople to try and make peace. Instead, they tried to force Cerularius to submit. On his refusing to do so, denying that the Pope of Rome had any authority in his Patriarchate, they excommunicated Cerularius, and all his followers, from fellowship with the Latin, or Roman Catholic Church, A. D. 1054.

2. How long did this division between East and West last?

It is still unhealed. The East and West, or as they are now generally called, the Greek and the Roman Catholic Churches, are yet outwardly divided and separated.

3. Had any previous circumstances tended toward this separation?

Yes. The natural division between the East

and West Empires. and the distinct characteristics and customs of these two peoples; the controversy about Easter; and later that about image-worship· and the Photian Schism all tended towards it. It was further increased by the growing corruptions in the Latin Church; the rival Popes, the jealousy caused by the Eastern Christians not joining in the Crusades, and being treated by the Crusaders as enemies, and above all, by the insertion of the "Filioque" clause in the Nicene Creed without the authority of a General Council.

4. Is this division a serious loss to the Church?

Yes. Besides the great sin of Schism in the body of Christ, the divided Church gave Satan a greater power, especially in heathen lands where their rival claims were set up before enquirers. The West lost the conservative spirit of the East in its clinging to the ancient doctrine and practice of the Church; and the East lost the fervor and missionary zeal for which the West was celebrated.

5. What break is made in Church History by this division of East and West?

From the eleventh century, Church History becomes a record of facts in connection with the different parts of the Church, rather than the growth of the Church as a whole.

6. On whom must the sin of schism rest?

The Latin Church is clearly responsible for the sin of schism, for it was caused by its intolerant assumption of a power to which it was not entitled.

7. What power did the Latin Church assume?

They assumed the primacy given by our Blessed Lord to S. Peter, to be bestowed upon him and his successors as Bishops of Rome. Hence they claimed for the Roman Church a supreme power over the rest of Christendom, and at last arrogantly demanded that all should submit to it in doctrine and practice; so that any branch of the Church which refused to do this was cut off from communion with it. Thus, the Roman Catholic Church assumed that it alone represented the Church founded by Christ, and that all who did not yield to it were schismatics or heretics, outside the body of Christ.

8. What is the fundamental dilemma of this assumption?

The words of our Blessed Lord "Thou art Peter and upon this rock I will build My Church" (S. Matt: xvi: 18) by no means necessarily imply that the Rock was S. Peter himself, as representing the Church founded by him; but rather the faith of the Divinity of Christ which he had just asserted, or Christ Himself, for 'God is the Rock' (Deut: xxxii: 4). Moreover there is no sure proof that S. Peter ever was Bishop of Rome, although

it is more certain that he was Bishop of Antioch; and S. Paul, writing to the Romans three years before he and S. Peter were martyred, implies that they had no Bishop at that time; as he says he 'longed to impart some spiritual gift to them, and was ready to preach the Gospel to them' (Rom: i: 11,15). While further on he declares he would not 'build upon another man's foundation' (chap: xv: 20), which he would have been doing had S. Peter been Bishop of Rome then.

9. What practical difficulty in the assumed succession of S. Peter arose in the Roman Church?

Some of the Popes were elected by bribery, and were infamous for their scandalous living. This, increased by the jealousy of nations from whom Popes had not been selected, and by other causes, brought about the election of rival Popes. In A. D. 1024, just before the time of the Great Schism, there were no less than four Popes, each claiming to be the only true successor and representative of S. Peter, and anathematizing the others as anti-popes and usurpers.

10. How many anti-popes have there been?

The number of anti-popes has been variously calculated; it is probable that there were as many as forty.

11. Who was the first anti-pope?

The first anti-pope was Novation, A. D. 251, the author of the Novatian Schism.

12. When was the last anti-pope?

The last anti-pope was in A. D. 1438, before which time there had been rival popes for fifty years in succession.

CHAPTER XLII.

THE CRUSADES.

1. What were the Crusades?

The Crusades were eight wars undertaken by Christian nations of the West, at different times from A. D. 1095 to 1270, to endeavor to deliver Jerusalem, and its holy shrines, out of the hands of the Muslims, who had taken it A. D. 638.

2. Why were these wars so called?

They were called Crusades, because those who engaged in them wore a cross of red cloth upon the shoulder. So great merit was supposed to be obtained by them, that to die a crusader was held to be almost equivalent to dying a martyr.

3. Did they succeed in taking Jerusalem?

During the first Crusade, A. D. 1095, Jerusalem was taken, and Godfrey de Bouillon was made King; but as the Holy Land was properly a part of the Eastern Empire it caused jealousy; and the Pope widened the Schism between East and West by intruding a Latin patriarch of Jerusalem,

although there was one already, and always had been.

4. Did the Christians retain Jerusalem?

No; the evil lives of Christians who remained in the city became a scandal, and Saladin, a brave and upright Muslim, Sultan of Egypt, regained it in the third Crusade, A. D. 1186. At the sixth Crusade, A. D. 1223, it was given to Frederick, King of Sicily, whom the Pope had excommunicated; and in 1260, before the eighth and last Crusade, the Latins were driven out by the Greeks.

5. In whose power is it now?

The Holy Land has been in Mohammadan possession ever since A. D. 1291, whan Acre was taken from the Christians.

6. Why did the Crusades cease?

They were kept up by successive bursts of enthusiasm, but died out as the ardor cooled, and failed miserably.

7. What new development of Church life grew out of the Crusades?

The military orders of Knights Hospitallers, Templars and others, combining the soldier and the monk or cleric, arose out of the Crusades; the natural outcome of an age of religious sentiment and enthusiasm.

CHAPTER XLIII.

FOUNDERS OF ORDERS, THE SCHOOLMEN, ETC.

1. What remarkable Saints lived during these times?

S. Bernard of Clairvaux, S. Anselm and S. Thomas á Becket, whose stories belong rather to English History, S. Dominic, S. Francis of Assisi, and S. Thomas Aquinas, lived between 1150 and 1250 A. D.

2. Who was S. Bernard?

S. Bernard, called the "Last of the Fathers," from the purity of his writings, was a young noble who prevailed upon thirty companions, including his own brothers, to enter with him, the abbey of Citeaux in Burgundy, which had lately been founded by a holy English monk, S. Stephen Harding. They were soon sent to build another monastery at Clairvaux, of which S. Bernard was chosen first Abbot. Here they lived in great simplicity and poverty. He was chosen Bishop more than once, but put himself at the disposal of his monks who kept him to themselves. He was so renowned for wisdom and holiness that he was consulted by kings and popes. It was he who preached the second Crusade. He died 20th August, A. D. 1153.

3. Who was S. Dominic?

S. Dominic was a Spaniard of noble birth, who, alarmed at the growing heresy of the Albigensians, founded an Order of Preachers, which still exists and is called after his name, to combat this heresy. Unfortunately, misled by his own Spanish enthusiasm and the spirit of the times, he endeavored to put it down by persecution, and for this purpose revived the Inquisition. But in personal holiness, he was most eminent. He died 4th August, A. D. 1222.

4. Who were the Albigensians?

The Albigensians, so called from the town of Albi, in France, where a synod was held which condemned them, were persons who adopted Manichæan views as to the origin of good and evil. Numerous sects which arose in the South of France and North of Italy during the twelfth and thirteenth centuries, were comprised under this title.

5. What was the Inquisition?

The Inquisition, or search after heretics, was probably founded in the time of the Emperor Justinian, since the office of Inquisitor, then a layman, is mentioned in his Laws. During, and after the time of S. Dominic, it had the power of punishing heretics, and the cruelest tortures were at times resorted to. Its work, later still, was

carried on in secret, and amid the most revolting accompaniments of treachery, and brutality.

6. Who was S. Francis of Assisi?

S. Francis of Assisi was the son of a rich shopkeeper in Italy. After a long illness he was converted from a life of worldly cares to one of the closest walk with God. Giving up all he had to embrace a life of absolute poverty, his preaching and example won others to become his disciples, and he became the founder of a religious order, still existing, and now called after him, the Franciscans; but named by him the Friars Minor, or Lesser Brothers. He was remarkable for his simplicity of conduct, which even the very birds and other dumb animals recognized, causing them to come to him without fear. "He was emphatically the saint of the people;" and the "Fioretti," a little book which contains the story of his life and the foundation of his Order, was in the hands and mouth of every Italian peasant. He lived to see hundreds belonging to his Order; and died aged forty-five, 4th October, 1226, murmuring "welcome, sister death."

7. Who was S. Thomas Aquinas?

S. Thomas, of Aquin, in Italy, called the "Angelical Doctor," was a Dominican friar who wrote a remarkable Summary of Theology, and Commentaries on the Epistles of S. Paul, and the Gospels. He is the chief of those writers who

were afterwards called the "Schoolmen," or Scholastic Doctors, on account of the schools connected with Cathedrals, in which they lectured. S. Thomas Aquinas died in 1274.

8. Name some others of the principal Schoolmen.

Albertus Magnus, also a Dominican, and the master of S. Thomas Aquinas; and S. Bonaventure, called the Seraphic Doctor, a Franciscan, were both contemporaries with S. Thomas, and voluminous writers. John Duns Scotus, the Subtle Doctor, also a Franciscan, was, as his surname implies, a Scotchman. He maintained opinions contrary to S. Thomas, so that two schools of Scholastic Theology arose, called the Thomists and Scotists. He and others, who were less renowned were of a somewhat later date.

9. What was the great fault in the teaching of the Schoolmen?

They gave the Bible a second place as an authority for doctrine; and laid too great stress upon human teaching and argument.

10. What important Synod was held towards the close of the thirteenth century?

The second Synod of Lyons, called by the Romans the fourteenth General Council, and to which both S. Thomas Aquinas (who, however, died on the way) and S. Bonaventure were invited, was summoned by Pope Gregory X., A. D. 1274.

11. Why was this Synod summoned?

The chief object of the second Synod of Lyons was to endeavor to bring the Greek Church into union with the Roman.

12. How far was this result effected?

The Greek representatives admitted everything, including the primacy of the Roman See; and the two Churches were formally reconciled.

13. Was this reunion permanent?

No. The consent of the Greeks to the Roman claims was wrung from them by the violence of their Emperor, Michael Palœologus, who wanted the alliance of the Roman power. On his death, eight years afterwards, the Churches were more separated than ever, and all evidences of conformity with Rome were treated with execration.

CHAPTER XLIV.

FORESHADOWING OF THE REFORMATION.

1. What was the chief cause of the Reformation?

The growing corruption of the Roman Church, and its tolerance of abuses, after they had been exposed and remedies sought in vain, all tended to bring about the Reformation.

2. What effect had this apathy of the Roman Church and its tolerance of abuses upon those who desired its reform?

Many were chafed by it and became impatient, blindly confusing principles with abuses.

3. Who was John Wickliff?

John Wickliff was a doctor of the University of Oxford, towards the latter end of the fourteenth century, and afterwards Rector of Lutterworth, in Leicestershire. He vehemently opposed the unscrupulous proselytizing and covetousness of the Mendicant friars, or monks, who lived by begging; and denounced the Pope as worst of all. He died A. D. 1384.

4. Give some account of his teaching.

He opposed the compulsory celibacy of the clergy; declared the supremacy of the Scriptures in matters of Faith; combated a Scholastic doctrine of the Eucharist, and reprobated Indulgencies. On the other hand he appears to have held erroneous views on Confirmation, the denial of man's free will, unlawful marriage, and the invalidity of the ministerial acts of sinful priests. He especially found fault with the worldliness and arrogance of the hierarchy from the Pope downwards.

5. What was his chief work?

He translated the whole Bible into English, A. D. 1380.

6. What was meant at this time by "Indulgencies"?

After the age of the Martyrs, when the pen-

ances of the lapsed were mitigated at the intercession of the confessors (xviii: 1), a new doctrine was invented, that there was a great store of merit laid by from the lives of the great saints, which might be applied to their brethren on earth, and that the Pope, as God's Vicar or earthly representative, had power to draw upon this store. Thus, one who might have committed a sin, which in the time of the Persecutions would have required a penance of seven years before he could be restored to communion, could have this penance cancelled and be restored immediately upon performing certain conditions, usually of prayer or almsgiving. This was called an Indulgence.

7. What was the effect of such teaching?

Not only is it utterly unwarrantable from Scripture, but it was capable, and soon became the cause, of a scandalous traffic; friars and others sold "indulgences," relics, and other objects of devotion at exorbitant prices, imposing upon the credulity of the people (xlvi: 6).

8. Who were the Lollards?

"Lollard" was a nickname given to the followers of Wickliff after his death. They developed what was doubtful or heretical in his teaching. Some taught that Ordination was not necessary for the consecration of the Eucharist, and that the sacraments were mere signs.

9. What notice was taken of them?

After having made rapid progress, especially among the poor and ignorant, and adopting dangerous political views, the Government in Church and State was so alarmed that laws were passed against them, threatening the penalty of death, under which some were burned. None had been put to death in England for their religion before this, except by the heathen.

10. Who were the Waldensians?

The Waldensians were a sect, or sects of reformers principally in France, who separated from the Church about the close of the twelfth century, holding it to be utterly corrupt. They permitted laymen, and even women to preach; they allowed confession to pious laymen, believing the validity of the sacraments to depend upon the piety of the minister; they rejected ritual ceremonies; and, in general, much resembled more modern extreme sects of protestants. In morals, they were purer than many other religious bodies which broke away from the Church during these times.

CHAPTER XLV.

THE SYNODS OF CONSTANCE, BASLE AND FLORENCE.

1. What important Synods were held about this time?

The Synods of Constance (A. D. 1414), Basle (1433), and Florence 1439).

2. For what was the Synod of Constance summoned?

The Synod of Constance was summoned A. D. 1414, to endeavor to restore union to the Church, and to consider the heresies of Wickliff and others.

3. How was the Roman Church especially disunited at this time?

There were three rival Popes, one of whom, John XXIII., was living a scandalous life, and had been engaged in piracy. It was he who introduced the nefarious sale of indulgences.

4. What was done at this Synod?

The Synod of Constance decreed that a General Council was superior to the Pope, deposed all three Popes and declared the Papacy vacant. It condemned the writings of John Wickliff as heretical, and scattered his ashes. It also condemned and burnt to death John Hus, a Bohemain reformer; and the death of his friend, Jerome Prague, at the stake soon followed. It approved of the

withdrawal of the Communion of the Blood of Christ in the Chalice.

5. Did the Papal throne long remain vacant?

No. At first Sigismund the Emperor, and others who desired reform were anxious to obtain it from the Council, undeterred by the possible opposition of a Pope. They were however obliged to give way, and Martin V., a man of upright character was chosen.

6. On what grounds was the withdrawal of the Chalice from communicants justified?

By the doctrine of Concomitance, by which it is meant that the whole Christ, Body and Blood, Man and God, is contained in either species of Bread and Wine. But from a mistaken fear of irreverence that might be caused from drinking out of the Chalice, Christ's Institution was laid aside, as if He did not foresee the danger of such supposed irreverence, so as to provide against it.

7. What was done at the Synod of Basle?

A Synod was held at Basle from 1431 to 1443 A. D., in which the Emperor Sigismund and the reforming party, especially urged on by a Bohemian rebellion consequent on the death of Hus, desired to obtain that reform which the Council of Constance had not effected. It confirmed the decree of Constance as to the inferiority of the Pope to a General Council. Eugenius IV., the successor of Martin V., not allowing this inferior-

ity, withdrew from Basle with his party, and held Synods elsewhere.

8. Did those who sat at Basle, obey Eugenius' summons?

No. They deposed him, and elected Felix V. in his place.

9. Was Felix V. generally recognized as Pope?

No. He received but feeble support; and finally submitted to the succession of Eugenius IV. He was the last of the Anti-popes; and by his death the succession of Anti-popes for fifty years was ended.

10. Why was the Synod of Florence summoned?

A Synod was held at Florence A. D. 1439 by Eugenius IV., in opposition to that which was still sitting at Basle.

11. What was done at this Synod?

The Greek Emperor and some Eastern Bishops attended it, seeking the union of the two Churches. They submitted to Rome; but the Synod was immediately denounced in the East, and those who had conformed to it were held as traitors.

12. For what is the year 1453 remarkable?

On May 29, 1453, the Muslim Turks took Constantinople, profaned the great church of S. Sophia (xxxvi: 3), turning it into a Turkish mosque which it has continued to be ever since. They conquered the country now called Turkey, reducing it to Muslim rule. The last Greek Emperor fell during the siege.

CHAPTER XLVI.

THE REFORMATION.

1. Who were the Popes who immediately preceded the Reformation?

Alexander VI., Pius III. (who only reigned twenty-six days), Julius II., and Leo X., were the Popes who immediately preceded the Reformation.

2. What was the personal character of Alexander VI.?

Alexander VI., whose family surname was Borgia, was a man steeped in vice. In order to provide for the expensive luxuries of his many base-born children, he sold the most sacred offices of the Church and seized its property. During his reign Rome was so corrupt that murders and deeds of shame were frequent. His own children, Cæsar, and Lucretia Borgia, were infamous for their wickedness. The Pope is supposed to have been poisoned by mistake, for his son.

3. What was the character of Julus II.?

Julius II. was also addicted to vice, especially a love of wine. He was a great warrior, and extended the temporal possessions of the Papacy, reducing the subjects of the Roman Church to obedience.

4. What was the character of Leo X.?

Leo X., son of the celebrated Lorenzo de'Medici, was a man of the world, a great supporter of the fine arts, with little apparent religion. He was passionately fond of hunting, gaming and delicate living. Like Alexander VI., he was guilty of nepotism, or unscrupulous provision for his relatives. He died very suddenly without having received the last sacraments.

5. What great advantage did Leo X. gain for the papacy?

He obtained in 1516, the abolition of the Pragmatic Sanction of Bourges by which many privileges, independent of Rome, had been long claimed for the Gallican, or French Church.

6. Who was Martin Luther?

Martin Luther was a German Monk, whose indignation was aroused in 1517, by the scandalous traffic in Indulgencies by Tetzel, the Pope's agent. Later, being roused by opposition, he enquired more closely into other papal abuses, and denied the supremacy of the Pope. Being, with his adherents, excommunicated for this, it became more easy for him to speak and write publicly; and his opinions rapidly spread in Germany. Luther translated the Bible into German. Like some others of the reformers, his zeal and temper led him into indiscretion in word and act, and heresy in doctrine. One great blot in his life was his breaking his monastic vows and marrying

a nun, who had committed a like sacrilege. He held many novel and erroneous views on Faith, Original sin, the Eucharist, etc.

7. What is the origin of the word Protestant?

An edict was published at a conference held in Spires, A. D. 1529, prohibiting certain ecclesiastical and doctrinal changes that had been made owing to the influence of the Lutheran party in Germany. They protested against it, and so were called Protestants. But the term has since become loosely applied to those who oppose Roman doctrines and practices, or what are supposed by different parties or individuals to be such.

8. Who was Calvin?

John Calvin, born in France A. D. 1509, was, though never ordained, compelled by the people of Geneva to act as their pastor. He was a man of great genius and strict morality, but of intemperate zeal. He taught many strange and erroneous doctrines, especially concerning Predestination and Grace. He died A. D. 1564.

9. Who were Melancthon and Zwingle?

Melancthon was a friend of Luther and a mild and moderate reformer. He drew up the Confession of Augsburg which is still the Lutheran formulary. Zwingle was a Swiss Priest wh denied the Real Presence in the Eucharist, for which he was severely condemned by Luther; and who in other ways departed from the ancient Catholic Faith.

10. What progress did the teaching these reformers make in Europe?

Lutheranism spread rapidly in Germany, Norway and Sweden, and Denmark. It also obtained followers in France, but was much suppressed by persecution. Calvinism made way in Switzerland and Holland. England was less affected by the Continental reformers; though John Knox preached Calvinism in Scotland.

11. What prepared the way for the Reformation in England?

The growing exactions of the Pope, and his assumptions of jurisdiction had been for centuries a cause of dispute and jealousy in England.

12. What was the first great breach between Rome and the Church of England in the Reign of Henry VIII.?

After having abolished certain taxes and other usurped privileges of former Popes, the whole Church of England, with the exception of Bishop Fisher of Rochester, declared in Synod, that the Bishops of Rome had no greater jurisdiction in the relation of England that any other foreign Bishop. This was in A. D. 1534.

13. What was the next step?

After having denied the usurped jurisdiction of the Pope, several superstitious ceremonies and novel doctrines were suppressed, especially such as

had been introduced by Papal authority, and Synods falsely styled Œcumenical.

14. Was the Reformation carried on in England free from unworthy motives?

No. Henry VIII., its great supporter, tried to make it subserve his private interests and jealousy of Papal pretensions. Moreover, Henry took advantage of corruption in monasteries to enrich himself of their spoils by suppressing them.

15. Did this affect the Catholicity of the Church of England?

No. Though many of the Bishops and clergy were intimidated by his tyranny, they did not give up any principles.

16. Give an example?

Having tried to compel the clergy to acknowledge him as Supreme Head of the Church, they positively refused to do so without adding "as far as is by Christ's law permissible," thus confining his supremacy to matters temporal. The title was abolished in the reign of Mary, and this was confirmed by Elizabeth, nor has it been since claimed.

17. How did the Reformation in England progress after Henry VIII.'s reign?

In the reign of his son and successor, Edward VI., who was but a boy, there was an attempt to reform the English Church upon the Continental protestant model; but this was discountenanced

by the clergy, and effectually put a stop to on the accession of his half sister, Mary, who was a Roman Catholic. Under Elizabeth, who succeeded her, the Church again threw off the Roman yoke, and reformed herself with prudence and moderation, casting off modern corruptions, and returning to purer teaching and practice.

CHAPTER XLVII.

THE CHURCH OF ENGLAND REFORMED.

1. How far did Henry VIII. promote the Reformation in England?

Henry VIII. did nothing for the Reformation beyond throwing off the usurped authority of the Pope. In despoiling the monasteries his greed rather than his righteousness was satisfied, for he dissolved good and bad alike. He alternately upheld and put down the Reformation in England. He probably, at his death, held all Roman doctrine except the Papal Supremacy.

2. What happened under his successor?

Edward VI., his son, A. D. 1547, was but a child, and under unscrupulous guardians, who encouraged foreign Protestants to come into the Kingdom. In January, A. D. 1549, however, just before the close of the second year of the reign of Edward VI., the first reformed Book of Common

Prayer was published on a Catholic basis. Clerical marriages were sanctioned by Convocation, and permitted by a subsequent act of Parliament in this reign.

3. With what check did the Reformation meet under the next Sovereign?

Mary, his half sister, who succeeded him A. D. 1553, was a bigoted Romanist. The foreign Protestant professors were banished, and Spaniards and other extreme Roman partizans put in their places. Several Bishops were ejected, chiefly on the ground of their having been married, and others opposed to the Reformation were intruded into their sees. Three thousand clergy were driven out of their livings, hundreds of people were burnt at the stake, and thousands exiled.

4. Who succeeded Mary?

Her half-sister, Elizabeth, succeeded Mary A. D. 1558, under whom the Reformation was carried on with moderation, and in a Catholic spirit; though her reign is blotted with the blood of many adherents of the papal party who were martyred for their religion, or executed for the treason to the Crown, which the Pope's usurped authority now made that religion in England to be.

5. What was the first act of her reign?

Parliament again rejected the Pope's supremacy, which Mary had attempted to revive, and

gave Elizabeth the title of supreme governor of the Church.

6. How was this act received by the Papal Bishops whom Mary had intruded?

Before the end of the first year of Elizabeth's reign, twelve out of the twenty-seven existing sees were vacant, principally by the death of the Bishops. Of the fifteen which remained, all the Bishops, except Kitchin of Llandaff, refused the oath of allegiance, and were deprived of their sees. On the other hand only eighty of the clergy refused to take the oath of supremacy.

7. How were the vacant sees filled up?

Four Bishops, who had been ejected by Mary, consecrated Matthew Parker Archbishop of Canterbury A. D. 1559, and he took part in all the succeeding consecrations in his Province until his death.

8. What was the relative position of the papal and reforming parties in the English Church during the reign of Elizabeth?

For the first eleven years of her reign they worshipped together in the same Churches. But A. D. 1570, Pius V., excommunicated the Queen, and affected to bestow the throne of England upon the King of Spain; after which the papal party formed a distinct schismatical body or sect in England, which continues to the present day.

9. Did those Roman Bishops whom Elizabeth

had deprived continue to exercise their episcopal functions?

No. They made no attempt to perform any Episcopal acts; and although the papal sect in England frequently begged succeeding Popes to send them a Bishop, their appeal was not granted until 1623, A. D., when one William Bishop, with the empty title of Bishop of Calcedon, was consecrated and sent to them.

10. When were Roman Catholic Bishops consecrated for English dioceses?

No Roman Catholic Bishops were consecrated for English dioceses until 1850, when Pius IX intruded them into existing sees, or gave them titles from towns already belonging to English Episcopal jurisdiction.

11. What were the chief actions of the Popes towards Elizabeth and the Reformation in her reign?

Pius IV., at the commencement of her reign, promised to sanction the use of the chalice in Holy Communion, and of the reformed Book of Common Prayer if his Supremacy should be acknowledged; but, angered at Elizabeth's refusal, he sought to ruin England, and made an offer of her throne to any power that should invade and conquer the country. Pius V., A. D. 1570, excommunicated her and declared the throne vacant. Sixtus V., A. D. 1588, made the last attempt to

ruin England by the invasion of the Spanish Armada, which was utterly frustrated.

12. When was the English Church finally separated from the Church of Rome?

When the papal party in 1570, withdrew from the Communion of the English Church, and formed a sect of their own.

13. What other separation occurred at the same time?

Some exiles who had fled from England during the persecution of Mary's reign, and had imbibed protestant notions abroad, returned; and, on failing to obtain a like reformation in England, they too withdrew from Communion of the English Church, and formed dissenting sects of their own in the same year, A. D. 1570.

14. How is the continuity of the Church of England in the present day shewn?

The present Archbishops and Bishops have obtained their sees by direct succession up to the time of their foundation; and the English people, who comprise the Church of England, have, with few exceptions, all along worshipped in the same churches as their fore-fathers before the Reformation. Moreover, the ancient Catholic Faith has been preserved.

15. Have there been no breaks in this continuity?

No. There have been temporary breaches, as when Bishops were deprived and restored or sub-

stituted in the reigns of Edward VI., Mary and Elizabeth: and when puritan laymen were intruded into parishes in the time of Oliver Cromwell; but these breaches were soon healed, and all went on as before.

16. How has the Reformation in England been illustrated?

As an individual remains the same person after as before he has cleansed himself from stains and dirt; and as a house remains the same though there be a casting out of rubbish or incumbrances; so the Church of England is identically the same after as before its Reformation, though reformed and cleansed of error.

17. What happened in the reign of James II?

James II., who was a Roman Catholic, endeavored to restore the papal religion, and for that purpose filled up offices in Church and State with those who favored his views; but his project was so distasteful to the people of England that he was obliged to give it up. Finally he abdicated the throne and fled, A. D. 1688.

18. Who succeeded him?

His daughter Mary and her protestant husband William III., who tried to admit dissenters to an equal position in the Church; but though, like James, he obtained Bishops who upheld him, the influence of the inferior clergy, that is those who

were not Bishops, effectually kept him from his purpose.

19. What was the State of the Church in the Eighteenth Century?

During this century, terrible unbelief, apathy and vice spread among all classes, Bishops and clergy included, but it caused a reaction towards zeal, faith and virtue which the Church has not since lost.

20. Who were the Nonjurors?

The Nonjurors were six Bishops and four hundred clergy who, A. D. 1690 were ejected for refusing the oath of Allegiance to William and Mary on the ground that, although James II., had abdicated, he had a son, (called on this account by his opponents the Pretender.) They set up a schism in the Church, even having their own Bishops, as the Novatians and others did in earlier times; (xviii: 7), among them were very estimable men. The sect became weakened by internal disagreements etc., and gradually died out by 1780 A. D.

CHAPTER XLVIII.

THE REFORMATION IN IRELAND.

1. What was done in Ireland?

The royal Supremacy was established and papal taxes abolished by Henry VIII., as in England.

2. Did Mary overthrow this?

Yes. During the reign of Mary, papal Bishops were intruded into existing sees, and their rightful occupants deprived.

3. What happened under Elizabeth?

Elizabeth expelled the only two Bishops who opposed her; but these had already been intruded by Mary into sees whose Bishops were still in possession. The people continued subject to their clergy.

4. What caused this general assent of the Irish Bishops, clergy and people?

The people were ignorant and easily led by the clergy, and it is to be feared many of the Bishops and clergy acquiesced out of policy and time service.

5. How was the Roman religion again introduced into Ireland?

Roman missionaries were sent to stir up the credulous people to schism and rebellion. And Pope Gregory XIII., gave pardon to all the brigands in Italy who would invade Ireland. These, augmented by Spaniards, and headed by usurping Bishops (one of whom died while fighting) and others, came over to Ireland, and by treason, rebellion and bloodshed caused a schism, A. D. 1579.

6. What was the result?

Persecutions have ever since arisen from time to time; and much bitterness has been kept up between the Church and the papal party.

7. What is the present state of the Church of Ireland?

The ill feeling between the Church and the papal party has been greatly augmented since William III., Prince of Orange, defeated the Roman Catholic, James II., in Ireland. The English government increased the afflictions of the Irish Church by suppressing ten of her Bishoprics in 1833; and again by disestablishing her and withdrawing her endowment in 1871.

8. Who were the Orangemen?

The Orangemen is a name primarily given to the members of a political society named after the Prince of Orange, William III., but commonly applied to those who oppose the Roman party.

CHAPTER XLIX.

THE REFORMATION IN SCOTLAND.

1. How did the Reformation progress in Scotland?

The Scotch eagerly accepted the Reformation, having suffered persecution under the papal party. But they desired a reformation on Protestant, rather than on the English Catholic principle.

2. Who was the prime mover of the Protestant reformation in Scotland?

John Knox, a turbulent follower of Calvin, who died A. D. 1572.

3. What serious mistake did they make?

They abolished Episcopacy, so that the new clergy were not rightly ordained, nor could the people receive the Sacraments at their hands.

4. What was substituted?

They drew up and made their king (afterwards James I. of England) sign a Convenant to extirpate prelacy, as they called Episcopacy, and establish Presbyterianism. They confirmed this by oath, and formed themselves into a solemn league and covenant, whence they were termed Covenanters.

5. Did Presbyterianism prosper?

Yes. And it was much strengthened when William III., himself a Presbyterian, came to the throne, as the Scotch Bishops were nonjurors. The Scotch parliament then abolished Episcopacy, and made Presbyterianism the established religion A. D. 1690, causing a great schism. This was increased by severe laws against the clergy, and a systematic persecution of the Church, partly provoked by the Church's unwise treatment of the Presbyterians when she was in power.

CHAPTER L.

THE CHURCH IN THE UNITED STATES.

1. By whom was the Anglican branch of the Church founded in the United States?

The Anglican branch of the Church in the United States was founded by emigrants from England, to whom clergy were sent from that country to minister to them.

2. Was it an Independent Church?

Not at first. Until the Declaration of Independence, the Bishop of London had jurisdiction over the whole English Church in the Colonies, as it was called.

3. Had they no Bishops of their own?

No. During the whole of this time they could not obtain any Bishop to be consecrated for them, owing to difficulties created by the English government. Their clergy had to go to England to be ordained, and the people were deprived of the grace of Confirmation.

4. What great benefit resulted from the Independence of the States?

The Independence of the Church followed, and it was able to obtain a legitimate Episcopal succession.

5. Who was the first Bishop consecrated for the Church in the United States?

Dr. Samuel Seabury was consecrated Bishop of Connecticut, by the Bishops of the Church of Scotland in that country, A. D. 1784. The English Bishops at that time supposed themselves to be unable to consecrate a Bishop for a Church not belonging to English dominions.

6. Are the Bishops of the Anglican communion in the United States wholly descended from the Scotch succession?

No. Bishops White and Provoost were consecrated in England in 1787, and Bishop Madison in 1790; so that the succession of Bishops is derived from both Scotch and English sources.

7. When was the first Roman Catholic Bishop consecrated for the United States?

Dr. Carroll was irregularly consecrated in England by one Bishop only, for Baltimore, in Maryland, A. D. 1790; although there was already a Bishop of the Anglican communion over that state.

8. But has not the English Church placed Bishops and clergy in Canada where the Roman Church was already planted?

Yes. But these were not set up as rivals to the Roman Catholic Bishops and clergy; but are necessary to minister to the members of the Church of England to whom the Roman Church refuses Communion.

9. What is the present condition of the Church in the United States?

The Church in the United States, which is in Communion with the Church of England, is making great way, steadily advancing in Catholic principles, and winning numbers to her ranks at home; while she is showing great signs of vitality and health in successful missions abroad.

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